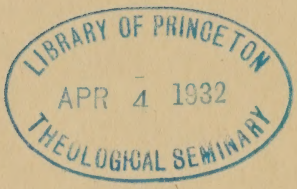
The MISSIONARY EDUCATION of PRIMARY CHILDREN

Wilhelmina Stooker



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CHILDREN LOVE TO DRESS IN COSTUME

The MISSIONARY EDUCATION *of* PRIMARY CHILDREN

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MISSIONARY EDUCATION MOVEMENT
OF THE UNITED STATES AND CANADA
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EDITOR'S NOTE

WILHELMINA STOOKER has been for many years engaged in the work of religious and missionary education for the elementary grades. She has served as Elementary Superintendent of the State Sunday School Associations of Nebraska, Connecticut, and Illinois, and of the New York City Sunday School Association, and has also served as Secretary of Children's Work for the Missionary Education Movement. At present she is Professor of Religious Education in the School of Religious Education of Auburn Theological Seminary. Through the experimental work in which she guides her students Miss Stooker has had unusual contacts with children, teachers and administrators, the results of which are presented in this book.

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MISSIONARY EDUCATION MOVEMENT
OF THE UNITED STATES AND CANADA
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DEDICATED
TO THE MEMORY OF MY FATHER AND MOTHER
WHO PROVIDED ME AS A CHILD WITH
EXPERIENCES IN A HOME IN
WHICH WAS NO BARRIER
OF RANK OR RACE

The Leader's Handbook Series

PRINCIPLES AND METHODS OF MISSIONARY EDUCATION

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Jessie Eleanor Moore, A.M., Assistant Editor, Department of Children's Publications of the Methodist Episcopal Church. Author of "The Cradle Roll Manual," "The Little Child and His Crayon," "Vacation Church School—Primary Group I, Third Series."

THE MISSIONARY EDUCATION OF PRIMARY CHILDREN
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FOREWORD

RECOGNITION AND EXPLANATION

BECAUSE this discussion of the missionary education of primary children is a report of actual happenings, the record of experiences of teachers and parents from many places, I have chosen to make use of the conversational form in writing it, in the hope that this may make the discussion more to the point and keep it closer to life.

The group depicted is in itself an example of missionary education, and is typical of many such groups in which the writer has been privileged to participate, in the United States, in Canada, and abroad. The reader is invited to sit down with this thoughtful body of parents and teachers and consider the importance of the missionary education of children, and the ways in which we may assist them to work with God for the coming of understanding and friendliness among the children of the world, and for the brotherhood of all mankind.

WILHELMINA STOOKER

Auburn, New York
January 1929

I

TRAINING THROUGH EXPERIENCE WITH NEAR-BY PEOPLE

A GROUP of parents and teachers are discussing the problem of the missionary education of primary children. The discussion is guided by a chairman who is so completely one of the group that one is not conscious of a chairmanship. It is a group that has grown accustomed to thinking together. Among its members are several experienced leaders whom the others recognize as speaking with more or less authority in matters of missionary education. The group varies in its interests. Some are from city homes, some from rural. Many are seeking to solve the problems of large city primary departments, others are thinking of the children in village churches. But all are united in their desire to help children to relate themselves happily with others of God's great family, and to do their part as children can in helping all people to know and love the Father.

"Missionary education begins with such simple experiences," a teacher was saying. "We were waiting for the janitor to unlock the door early one Sunday morning when John said, 'Why, there is Brother.' I looked up to see a dark-faced junior lad of another race. 'I like him best,' said John. 'He didn't have anybody to play with at the lake. I asked my auntie, she said yes, and so I gave him my toy

boat. I told him about our Sunday school and he comes every Sunday now.' "

"I never cease to be amazed at the way children spontaneously respond to a need," said a leader.

Simple beginnings of missionary education

"The day after Christmas Miss Detty was telling us of the Christmas observance of her primary class. She had been surprised to find how very poor they were and how little they had to give. They had been invited by the children at the Italian mission to a program there, and they thought it would be nice to take some gift with them; so they made and decorated small boxes, and Miss Detty asked the children to fill them with a few pieces of their Christmas candy, so that it might be something of their very own that they could give. One little girl brought a candy cane. 'I didn't get any other candy,' she said, 'but we got this at school. Would it do to put in the boxes for the Italian children?' Miss Detty said, 'I didn't want to take it, but when she brought her all, I couldn't spoil her gift by refusing.'

"And now comes a sequel," the leader went on. "While we were talking, a six-year-old boy sat playing with his Christmas toys across the hall. Almost immediately he pulled a hassock up to the bookcase where several boxes were piled. 'Not any more candy, dear,' a voice from across the hall called. 'I'm fixing it for somebody,' he said, 'I won't eat any.' We had not known that he was listening, but very

soon he marched into the room and handed Miss Detty an awkward bundle done up in brown wrapping paper. 'There,' he said, 'that's for the little girl that didn't get any candy. You'll give it to her, won't you?' Later, when the package was undone, it was found to contain several little parcels of different kinds of candy, each wrapped in paper."

A thoughtful mother now spoke. "The stories you have just told suggest this question: isn't there a natural God-planted tendency in the child to love and sympathize, or do you think such experiences come entirely through teaching?"

"There is a tendency in children which many psychologists call the parental instinct," answered a leader. "There is certainly the innate impulse to care for others, but this tendency must be cultivated. Whenever there is a need that children can meet, they must be encouraged to act. We have much to do with arranging situations which will provide stimuli for such responses."

The parental tendency manifests itself early

"But do you think children really do see needs and respond to them?" asked a rural worker.

"A small lad who came to our house was told that Auntie had a headache and was lying down," replied a young woman. "He went about his play but was soon heard crooning softly to himself, 'Poor Auntie, poor Auntie, what can I do for her?' After a little while he came and asked if he couldn't go in and take her a drink and rub her head. It is one of our

rules to watch for every manifestation of interest in others and encourage it. Love and sympathy are usually called out by environment, and the habit of seeing need and of doing something about it depends to a great extent on the opportunity a child gets in practising his bits of kindness. Sincere kindness never comes by force. As Kilpatrick puts it in *Education for a Changing Civilization,*[1] 'There are many valuable traits—kindness, for example—which cannot be practised formally. It would be quite impossible for a teacher to require a boy who is a bully over weaker children to devote a half hour after school to the steady, quiet practice of kindness to others. The trait of kindness comes not thus. Kindness can only be practised in a social situation and then only as something in the situation calls it out.' Surely we must take advantage of every such impulse and see that kindness has a chance to grow until it becomes a habit. Many times we miss our opportunity by discouraging a child's impulse to do a kindly act. We are coming to see in these days that the satisfaction of carrying an act to a successful conclusion is a very vital part of the learning process."

"When I walk down town from my home," reported another teacher, "I pass a tenement house where two little children live with whom I often exchange friendly greetings. This tenement has a wee lawn between its brick wall and the sidewalk,

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where nothing but plantains grow. The other day I saw the children sitting in their express wagon on the sidewalk. As I approached they consulted together, and when I came nearer the little girl held up a small bunch of plantain leaves. 'Would you like one of our leaves?' she said. 'I would love one of your leaves,' I answered. 'I gave my little brother one and he is wearing it in his blouse,' she said with a hint in her voice. I looked at the leaf proudly placed in the buttonhole of brother's blue blouse, and at my own buttonless dress. 'I haven't any place to wear it in my dress, or any pin,' I said regretfully. 'You could wear it on your pocketbook,' she said. 'So I could,' I said, and tucked it into the strap of my purse. No orchid could have made me more happy. I marveled at the spontaneous generosity of a child's heart."

"Creative work is being much discussed in educational circles. Why may we not expect it in missionary education as well as in music and art?" the chairman remarked. "There is an inner reaching out, as well as a response to outward stimuli. If as teachers we want that inner feeling to grow, if we want to help God as he works in the life of the child, we must see that the child is surrounded by an environment which affords the proper material for growth."

Practice in friendliness

"Don't you think animal helplessness appeals first to children?" hesitatingly asked a young teacher. "Their needs are the same that the child himself

feels. I think that having pets and caring for them is a very necessary foundation for missionary work."

"I think you are beside the mark there. I don't see any connection whatsoever," said one of the older teachers.

"Many religious educators feel," remarked a leader, "that as children see the needs of their pets and try to meet them, they begin to grasp the meaning of God's love because they have entered into the Fatherhood purpose themselves."

A young mother offered a report. "Jack came in carrying a wet, bedraggled kitten. At a grown-up's protest he said, 'How would you feel if you were all wet and hungry? How would you feel? I guess he wants to get warm and fed, doesn't he? How would you feel?' You know," she continued, "Edward Porter St. John, in his *Child Nature and Child Nurture,*[1] says, 'The child's missionary training must begin through his relations with those whom he can see and whose needs he can understand.' It seems to me Jack's kitten was just that. Sympathy must be awakened in a number of different forms. The danger is in the children's not having opportunity to practise meeting needs. In caring for a pet, a child finds needs which he can immediately meet, and so the habit of responding at once to need is crystallized."

"But do you think," an older teacher asked, "that doing things for pets will carry over into doing

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things for people, and that doing little acts of kindness will carry over into missionary work?"

"It depends on whether there are the same elements in the situation," answered a leader. "The law of transfer seems to be that the more nearly alike one situation is to another, the more probability there is of the learning carrying over.

"I have been thinking that just because material needs present such obvious possibility of relief, our trouble is that we seldom point out to children the opportunities they have to make others happier, whether there is material need or not. There are many adults who are like children in this, in that they only enjoy giving to some tangible enterprise. They seem never to have passed that childish stage. I've always thought that there must have been something wrong with their early training."

Varieties of need

"It comes, does it not, from our limiting our idea of people who need help to those needing only material things," suggested a mother.

"Children can appreciate needs that can't be seen," a primary superintendent said. "I remember saying to a group of children, 'Grandma Pratt is very lonely. Her own children are far away and she isn't able to come to church very often any more. She needs someone to love her. What do you think we could do about it?' In the suggestions that came there was no thought of material need. 'Couldn't we go and visit her?' 'Do you suppose

she would like some wildflowers?' 'I know, let's go and sing for her. She used to stop and listen to us sing.' "

A leader spoke. "We are so likely to overlook the most important things in children's giving, forgetting that there are certain things which are truly their own possessions which we should lead them to share. It is things like courtesy, pleasant words, time, companionship, play, effort, knowledge, that need to be shared too. After all, the thing we all have to share in our missionary work is God's love."

"Whenever there is a spirit of patronage I am almost sure that it comes from some of the homes or from some adult," said a teacher. "Children are naturally most democratic. Whenever we see any indication of children beginning to look down on any group, we need to begin to build up respect and admiration for that group, so that patronizing snobbishness will have no opportunity to grow."

Attitudes can be changed

"Because children of the primary age are just beginning their school life, we can expect a new crop of prejudices to be engendered," said a public school teacher. "In the lives of their schoolmates they meet the teaching of all the other homes of the community. They become aware at this time also of the fact that people are segregated in different neighborhoods, and are grouped according to various outward differences. They sense certain attitudes between these groups, and are naturally in-

fluenced by the groups with whom they themselves come in contact."

"Do you think there is perhaps danger of our causing children to separate people in their thinking by studying them as groups in our mission study classes?" inquired a teacher in a church school of missions. "I should like them to think of their Italian or Polish playmates as just persons like themselves, and not as alien people that we must stand off and study."

"You are right, only, unfortunately, these same people are grouped by society and by certain outward characteristics which the children sense very quickly," replied a leader. "For instance, my group of children did not get their attitude of hostility, which many primary children have, toward Mexicans as a group from Manuel, their playmate at school, but from hearing adults talk of Mexicans as a mass, and from observing the attitude of people toward a body of Mexicans who were working on the street-paving job. We were able to use the personal contact with Manuel to develop a knowledge and liking for the whole race, but we had to study Mexicans as a group. Unfortunately a part of the social heritage of children in the world today is group prejudice, and a large part of the task that confronts us in missionary education is preventing that social heritage from being passed on. We must build not only an individual liking but a group liking. We must recognize the

Social heritage a factor

things that make for a feeling of strangeness between groups and try to eliminate them."

"If groups are segregated in different parts of the community, we ought to get across those barriers just as rapidly as possible," said the public school teacher. "We ought not to let it happen that children are afraid 'to go down that street because Americans live there,' as we were told during the war by one little German lad who had suffered by straying out of the bounds of his own colony. I've noted these bits of conversation which you will recognize as not uncommon. 'Don't go down there. They'll use a razor on you.' 'It's only poor folks that live on that street.' 'My mother would rather have me go to this school, 'cause there's so many sheenies go to that other school.' The latter remark came from a seven-year-old who didn't know what the word sheeny meant, but her tone evidently imitated that of the adult whom she had heard use it. Strange names become the mysterious carriers of race and class prejudices, and as they are really foes of the friendly feeling we are trying to cultivate, we must see that they are not allowed to remain part of our vocabularies."

"When I visited the relatives of a friend in Switzerland," said a teacher, "a little girl in the family, about seven years of age, came running to meet me and to present a little bouquet which she had prepared for her cousin's friend from America. All went well in the midst of the happy greetings,

until as she took my hand to walk up the path she heard me talking to the adults in a strange tongue. I could not talk the only language she understood. She dropped my hand, drew away, and I did not regain her confidence again throughout the call. I realized then that an unknown language arouses that little feeling of fear, of hostility. How can we help children not to think people queer because they speak a different language from their own?"

"Why not teach them a few words of greeting or some simple sentences of another language, and so help them to overcome the feeling of strangeness?" suggested another teacher.

"When I visited Ellis Island I saw that done in a very pretty fashion," contributed another. "I was visiting the school maintained there for the children whose parents were being detained. All of them, it seemed, were of different nationalities. They were all homesick. No one could talk to them, and they could not talk to one another. A few had been there for weeks, but most were there for only a day or two. They were gathered out of doors near a greenhouse arbor where pink rambler roses were in full bloom. Just as the circle formed, the gardener gathered a great cluster of roses and handed it to the teacher, and she seated herself among the children. 'Flower,' she said as she touched one. 'Flower,' said all the children. Then, pointing the spray at one of the older girls, she said, 'Mary calls it *blume*.' Mary laughed and nodded delightedly.

'Blume,' she said. The teacher turned to the next child, and with a smile flashing over his face, he gave his name for flower. And so it went around the circle, each saying the word in his or her language. Then they named the stem and the leaf. They were a pretty sight there on the green lawn, with the roses behind, the flashing blue bay and the tall grey buildings in the distance. But the best sight of all was the circle of happy laughing children having a lesson in friendship."

"Such incidents," said a leader, "reflect our ultimate purpose, which is to share our knowledge of the goodness and love of God with all people, that they may dwell as brothers. We must not forget that training in doing kindly deeds becomes missionary education as our pupils exemplify God's love in their lives, working in his name, doing things as he would like. Christian missions involve naming the name of Jesus and telling the story of his love through word and deed."

The religious motive in giving

"But do you think many children grasp that idea?" was the reply. "They are allowed to think they are doing things in their own strength. Nothing is said about doing it in Jesus' strength or that we are doing as he would do. Children are led to give money or food or clothing, but no one makes clear in religious terms for what the money is used. We may have back in our minds the reasons why we are doing things, but we do not sufficiently explain them."

"Yes, that is often true," agreed the leader. "For instance, one day a public school teacher was consulting me about the curriculum of a week-day school. When I mentioned training in service, she said, 'We do a great deal of social service in our day school. I don't see why the church needs to duplicate that part of the program. Let the church teach the Bible.' 'But how can we teach Jesus unless we train the children actually to live the way in which Jesus lived? Are you teaching your social service in his name?' I asked. 'No, we can't, in our public schools,' she answered. 'Then your teaching is not complete. Nor can the Bible teaching you suggest be complete unless we provide opportunity to practise what we teach. We cannot have the telling separated from the practice.' "

"May I tell an experience?" asked a young teacher eagerly. "It helped me to see how to connect Jesus with a child's practice of kindliness. Frank came into his aunt's room. 'What is this?' said he, as he patted a pile of clothing. 'That,' answered his aunt, 'is some clothing I am getting ready to take to Miss Mabel at the day nursery. She said the mothers would be glad to have it.' 'I have some clothes that I am too big for now. They're nice, though. Do you suppose someone could wear them?' asked Frank. 'Surely; tomorrow we will get a box and pack them,' said his aunt. 'Let's go to the basement and get a box now,' he coaxed. As they came back up the stairs with the box and an airplane of his

own making which he had decided to tuck in 'for Miss Mabel's children,' I heard his aunt say, 'God will be glad, Frank.' 'How do you know?' came the question. 'Because Jesus said so,' she said. 'Jesus said that what we did for people, we did for him.' 'Did you hear him say it?' he asked. 'Some people heard him, and they wrote it down, and many copies have been made of what they wrote down. We have a copy in our Bible.' 'You read it to me—what they wrote down that Jesus said,' said he. So they read it together, with the box and the airplane beside them."

Unity of God's family

"If children are led to think of themselves and others as members of God's great family," said a rural teacher, "it helps to give them a right attitude in daily relations. Some children seem to have almost the old tribal idea of God, as their God but not anyone else's. I had a pupil who was much surprised when he found that Indians might worship God just as he did. He had lived in that part of America where within a generation there had been a struggle between the white man and the red man, and where fear was kept alive by the repetition of stories. These stories were all told from the white man's viewpoint, of course. That the Indians had been wronged, that they had any feelings, that they were equally part of God's family, were all new ideas. This was due to carelessness on the part of his parents. The parents had known and liked the Indians in earlier

days, they knew the wrongs that had been done them and intelligently sympathized. And yet they had let their children derive their ideas of Indians from the current talk of the neighborhood, which was usually set in motion by the appearance of an occasional Indian on the street. Indians were people to be afraid of; that was all the child knew. Yet he lived near some of these Indians, and it would have been possible to have developed a friendly feeling based on actual contact."

"We do not realize the undercurrent of fear that colors the attitude of children toward strangers, and especially toward people who are a little different," said a leader. "Fear of strangers seems to be one of the early fears parents deem it necessary to teach their children. The white men made it necessary for the Indians to teach their children to fear the white men, and then the Indians made it necessary for the white men to teach their children to fear the Indians. This condition no longer exists, but it still seems to hold over. We are inclined at times to think fear instinctive, but there is no scientific evidence to show that children have any instinctive fear of a different color of skin or a different kind of costume. White babies are never afraid of their colored mammy's dark skin. These attitudes are taught, and because they are taught, they can be changed by teaching. That is a very hopeful thought for teachers of world friendship."

Prejudice can be taught and untaught

"I notice you use the term world friendship," interrupted one of the teachers. "Is it better to use that rather than missionary work?"

"The use of the phrase world friendship has helped to put more friendliness into people's idea of missionary work," was the reply. "We ought to change people's idea of the word missionary. It is a big word in our Christian religion. It means one sent to go with Jesus to others. When we talk of missions in any way, it implies that Jesus is included. That is bigger than friendship, which may only imply you and me. It is because Jesus has been left out of people's thinking and acting that the word missionary has fallen into disrepute among various groups and that so many plans for world friendship have failed."

The chairman spoke. "I have been thinking of what we said about awakening sympathy and getting response in a number of forms. Do you mean that a primary child ought to be brought into contact with as many different people as possible?" asked the chairman.

"What we really mean is that they ought to be observant of the needs of everyone who comes into their world; that is, to be in sympathy in the highest possible way with their environment," replied a leader. "Every home provides certain human contacts, parents, relatives, brothers, sisters, people who come into the house to work or visit. Every neighbor-

Friendship opportunities close at hand

hood or city provides certain other groups, which by a little effort can be made a part of the child's circle. For instance, one primary department within three years has built up real friendship with the children of their own age at an orphanage, with the little folks at the day nursery, with the boys and girls at the Italian mission, with the children from a rural Sunday school, with the 'grandmas' at the old ladies' home, with a group of Chinese students, and with the cradle roll and beginners department of their own church."

"But I live in a community where we don't have all these institutions and opportunities to meet people," said a rural primary teacher.

"I, too, live in the country," said another, "and I think I see a way to do it. My children come in contact with the storekeeper, the postmaster, the doctor, with their teachers and their playmates, and some among these are from other lands. You mean that we ought to utilize these contacts as opportunities to form right relationships?"

"Just so; to utilize and enrich environment is possible anywhere. Through bringing visitors into the home, through taking your children to visit other communities, you can widen their horizon, not in any artificial way but in a natural way," said the chairman.

"I know a country church," said a rural leader, "that invites foreign students, industrial workers and other city dwellers into their fellowship and com-

munity, not only to make addresses but to stay among them for several days. These visitors covet the opportunity of getting into a farm kitchen, and of knowing what goes on in an American barnyard. Think of the stenographer who has never seen apple blossoms! The children especially have great fun playing hosts and explaining all that happens. The friends of our children ought to include the members of God's family whom we specially bring into their circle, as well as those whom they find in everyday life."

Summary

Children have a natural inclination toward caring for those weaker than themselves. The child's pets and everyday associates may provide concrete experiences.

Experiences which give practice in friendliness, which move to a satisfactory conclusion, and which develop creative initiative, should be provided in order that the child may enter into the Fatherhood purpose.

By helping the child to become conscious of the same elements of need in varying situations, the learning may be transferred to other and greater situations.

The child should be helped to develop a sense of intrinsic spiritual need by emphasis on sharing knowledge, companionship, and kindliness; he should not be constantly directed to helping purely materialistic needs.

The child needs to be given definite facts that will enable him to see the contributions of the different peoples of the world.

Children are naturally democratic and friendly, but we need to help them to appreciate and respect all ranks and races of people, and so to counteract the prejudices and feelings of superiority which they may be taught by older children and adults. Race prejudice is a taught prejudice and can be changed by teaching.

Trying to live as members of God's family, being friends with everyone as Jesus was, and sharing as Jesus would share, are some of the motives that we should use.

The ultimate aim of our own teaching should be to help the child to feel himself a member of God's family, to have desire to share his knowledge of the goodness and love of God and of Jesus' way of living with all people, and to make a beginning in the experience of doing the little things that he finds himself able to do.

Suggestions for Study

Every reader of this book is invited to consider himself or herself a member of a group of children. The group may be your own children and their playmates or it may be a church or other organization group.

Select two of the group who are as different as possible in their disposition to friendliness. Observe their behavior toward other people of different rank and race. Rate the other children in order between these extremes. Study each individually and see how you may help each one to extend his experiences in friendship.

Suppose a child lives in an isolated community, seeing and knowing no one of different station or race or nation. How would you go about enlarging his world?

Make a book which is a combination notebook and scrapbook. Record in it items of your experience with children, kodak pictures, quotations, additional book-lists, and results of your teaching experiences.

Suggested Further Reading

Child Nature and Child Nurture. Edward Porter St. John. Chapter VI: The Training of the Love Impulse; Chapter VII: Training the Child in Unselfishness and Kindness.

Education for a Changing Civilization. William Heard Kilpatrick. Chapter III: The Changed Education.

Social Theory of Religious Education, A. George Albert Coe. Chapter XI: Children's Faith in God.

Study of the Primary Child, A. Mary T. Whitley. Chapter VIII: Attitudes Toward People.

II

TRAINING THROUGH EXPERIENCE WITH FAR-AWAY FRIENDS

THE chairman was speaking. "One of my friends who is a primary teacher had an interesting experience. She had a dear friend—Auntie, she called her—with whom she corresponded regularly. One day she received a letter from Auntie which made her very thoughtful. In telling me about it she said that Auntie's letter revealed her loneliness. She had cared for many a family of little children, but now she was too old to take such responsibility and had gone to spend her remaining days in a Sunshine Home in a distant city. 'If only I could have some contact with children,' she wrote. 'I don't know how to live without them.' My friend was thoughtful and said to herself, 'What could my children do?' She had been teaching the verse, 'Forget not to show love unto strangers,' and recalled that Auntie was certainly a stranger to these children; they had never even seen her.

"My friend then told the children the story. They had many suggestions. Sending fruit and flowers was not feasible; the place was too far away. 'A winter bouquet next winter.' 'Yes, but now?' 'A book.' 'What book?' 'One that we make ourselves.' 'With verses and pictures in it.' 'We will each make a page.' 'With our favorite verses.'

'And not show our page or tell anyone until all are done.' 'Not even me?' asked the teacher. 'Oh, yes, everybody will show hers to you, and you must have the paper cut so we can have our pages all the same size. Let's put our class picture on the first page.' And my friend thought again that it was possible 'to show love unto strangers,' and she thought it many times as letters went flying back and forth between Auntie and the children all that winter."

Another member spoke. "I remember Grace danced with joy when a letter was received from an orphanage in a distant city telling of the pleasure a box of greens had brought at Christmas. 'Oh, it makes me so happy to make them happy!' she said."

"You think, then, that children can have a real experience of friendliness with people they have never seen?" a young teacher inquired. "I heard a speaker say the other day that we ought not to try to teach primary children about foreign missions."

"We are coming to revise our idea of environment in these days," replied a leader. "We see that things and people who are far away touch us very vitally. Discussing the community in his *Four Essentials of Education* Thomas Jesse Jones says, 'The extent of the community is determined both by contiguity of residence and by mutual dependence for the necessities of life or other interests.' He asks, 'Who is my neighbor? Is it the family in the adjacent apartment whom I have never seen? Or is it the milk-

Extension of the community idea

man and vegetable farmer who live twenty miles in the country?' "

"I remember that as a child two of my greatest friends were little girls with whom I corresponded but whom I only knew through stories told by relatives who visited in our home," said a rural mother. "Pictures helped in this friendship very much, and we exchanged them frequently. Through letters we exchanged samples of our school work, to show our progress in writing and arithmetic and drawing. We sent each other gifts of our handwork. We exchanged stories of experiences. Some of these were strange. Stories that I hear now of the Northern woods always send me back in memory to the experiences of one of those girls. Perhaps we could build up friendship between children of different countries if we would use those same methods; that is, introduction by a friend, stories, pictures, letters, exchange of handwork and experiences."

"Do you think we would get the same feeling of friendship if the children were of different nationality or of a different race group?" queried a young mother.

"I took a friend to visit our Sunday school," replied a primary superintendent. "As we entered we were greeted by the question, 'Can't we give our offering to Mohammed today?' Our visitor looked rather startled until it was explained that Mohammed was the boy we were supporting in India and not the prophet. 'They talk as if they knew

JAMIE BECAME INTERESTED IN THE CAMELS

him,' our visitor said. They showed her pictures of their friend, of his school; they read her his letters; they showed her gifts that he had sent; they dressed one of their number in a costume like the one he wore and greeted her in his language; and as they finished by singing 'Jesus Loves Me, This I Know' in his language, she said, 'I feel as if I also knew this friend of yours.'"

"We see all around us evidences that wrong attitudes may develop toward these people who have a part in our environment, though we may never have seen them," said the chairman. "So much depends on the way the children first hear of far-away people. We should make sure this introduction is a happy one, meeting the child's first curiosity or interest with interesting information and a responsive attitude."

Arranging for favorable first impressions

"Much depends on the adult's attitude," a leader offered. "If a child asks a question concerning the Chinese, and in answer receives a statement that awakens a feeling of repulsion, that feeling may be carried to adulthood and may influence his feelings and his actions toward the Chinese long after the statement that gave it birth is forgotten."

"That very thing happened to me," said a young father. "When I was in college a fellow-student suggested that I take my laundry to a Chinese laundryman. Immediately I had a feeling that I didn't want to do it. When I tried to explain I was

led back to a statement made by a servant in answer to a question I had asked when I was about four years old. Long since I had learned that the statement was not true, but the feeling had persisted subconsciously, coloring all my relations with Chinese people."

"Sometimes a careless remark concerning the food eaten by certain people, or some custom of theirs which we do not bother to understand, will affect the whole question of the attitude of one nation to another," remarked another father.

"I read a statement concerning that point which impressed me very much. It was in *Harper's Magazine* for September 1927, in an article by Ford Maddox Ford, and I have it here written down. It is this: 'Wars are declared for all sorts of reasons—because of fear, more often than not. But they are not cheerfully prosecuted unless the peoples engaged are convinced that the individuals of the enemy nations are too brutish to be accorded the sympathies due human beings. Yet once that position has been established against the enemy, we shall fight to the bitter end. We shall fight to the bitter end because if we are vanquished we shall have to endure the forcing on ourselves of the brutish habits of the conqueror.' If such misunderstandings help people to go to war, we can't be too careful of impressions we give children."

"We have it in our power to decide what attitudes children will take as their permanent posses-

sion," said a rural leader. "We were taking a primary boy who had spent his life in a small village for his first drive through the city, when we saw a man with a dark skin. It was the first time the boy had ever seen other than white people. It struck his funny spot, we didn't know why; but he laughed and laughed. At home his parents faced the situation. Which way was he to go—the way of ridicule or the way of respect? No personal contact with dark-skinned people was possible in his village, but through stories, songs, folklore and ever watchful care, an intelligent interest was built up, and in a few years he met Negro people with respect and liking."

Occasions for influencing attitudes

"Don't we sometimes create a barrier where there is none, by undue emphasis on material needs?" offered a college girl. "I know many foreign students and foreign visitors who have been much amused and sometimes quite indignant at the children's idea that all the people of their country were poor and in need. These students seem to feel that we will not respect their country if we have the impression that their people are *all* in the depths of poverty."

"And does not that mistake often come of our belief that the way to arouse missionary enthusiasm is to create pity?" questioned the missionary. "What we do very often is to arouse disgust, repulsion and dislike. 'It makes me shiver to think of those peo-

ple,' is the way my child once expressed it. What we should be doing is showing how worth while, how fine, how much alike in their nature all people are."

"On the other hand, we must not over-praise, but rather sympathetically put ourselves in their places," advised a leader.

A minister spoke. "The missionaries are our greatest help in putting ourselves in the place of these far-away friends, because they are the ones who see into the lives and hearts of the people, and can help us to use our imagination and get another point of view."

"Do you think missionaries realize the importance of their place in that respect?" asked another minister. "I often think that while they want to show their appreciation of the church that supports them, perhaps they do not realize the educational value to the children of their visits."

"Of course people's questions often lead missionaries to talk of the queer differences," said the missionary. "Cannot you help by asking questions that bring out lovable qualities, and the fact that the missionaries like the people? That will help children to like the people too."

"Do you think children understand much about foreign missionary work anyway?" said the public school teacher.

"Probably not, but we can help it to mean something real," said the chairman. "Dramatizing a trip to another country is one way of connecting our

children with the work of a missionary. The primary class of a friend of mine set sail on a big davenport for Africa.[1] They dramatized life on shipboard, and at last they sighted land. They had studied pictures [2] and recognized immediately the homes of the people, the palaver house, the house where the missionary lives, and the jungle back of it all. Then a boat came out to take them off to the land; they knew about that too, for a returned missionary had told them just how it would happen. For days they visited the African village and learned the customs of the boys and girls and saw some of their everyday human qualities. They came to understand the work of the missionary and what some of her needs were, and discovered ways in which they could help. Such imaginary experiences are of great value in making missionary work concrete."

The children learn about missionaries

"The missionary that our church supports in India, and his wife, did the most delightful thing for our children the last time they were home on furlough," reported a primary teacher. "They brought each child a painted wooden toy, a camel, elephant, horse, lion, the most fascinating assortment. These, with

[1] "African Project for Primary Vacation School," by Ethel M. Baader, in *Pilgrim Elementary Teacher* for May, June and July 1927.

[2] *Africa Primary Picture Sheet.* For publishers' data on this and other teaching material referred to throughout, see bibliography.

the charming stories of the children of India and of their own work as teachers and story tellers, have made a delightful bond between their work and ours."

"Our children have only a small part in the support of a kindergartner in the Orient," said the teacher from a little school. "So many churches share in the support that we cannot expect to have the close personal touch we would have if we were the only church she had to write to, but it is surprising how all the boys and girls of these churches seem to know her. She writes one letter to all her boys and girls and tells them such interesting things about the children of their own age. She sends pictures and curios that help them to understand the life there, and shows them how much alike boys and girls are everywhere. The present primary group have never seen her, but some of the older boys and girls who remember her last visit are called in to repeat the stories she told of her work. They are all looking forward to her next visit and have been asking me if I wouldn't write to the board to find out when she was coming."

"I think it is very hard for children to understand about a missionary board," said a primary teacher. "I told a little girl who asked what it was to look it up in the dictionary, which she did. The only definition her little dictionary gave was: 'board, a piece of timber sawn thin and broad.' I don't see

why we need try to teach them anything about a mission board."

"It may be possible for you to have your primary department so separated that you can keep dark so adult a thing as a mission board," said a rural worker, "but in our smaller churches the children hear them mentioned frequently and very often misunderstand. I feel that here is a problem on which we need help."

"I think they are not too young to learn how their money goes through the board on its way to work," said a mother. "My Donald is ten now, and three years ago when he was a primary child he made his first visit to the board rooms. Now he wants to go every time he goes to the city. He knows how the money is handled and is so interested in getting our offerings off promptly. I wish every child had that experience."

"My country children could never do that sort of thing," murmured the rural worker.

"But I'll tell you something they could do," said a primary superintendent. "Our children had great fun when a mission board secretary visited us and showed them how they might dramatize her work to help them understand it. 'What do you do?' they asked. So she set up a board office, asking the children to take the parts as members of the board or of a big committee. One was chosen to be the postman. Several groups were designated to be churches. She explained that because everybody

couldn't go to tell people of Jesus, we had to send someone to do it for us, and that we called these people missionaries. Then she suggested that several play they were missionaries, just ready to go. One was a teacher, another a doctor, another a nurse, and another a minister.

"Then one church was asked to get their money ready, and the postman brought the letter to the board, and they called in the teacher and told her they would send her to China. Then another church got their money ready, and this time the board sent a letter to the doctor, saying if some more churches would send in their offerings they could soon promise to build the new hospital. Of course more of the churches mailed their letters then, and the board had enough to build the hospital and send the nurse too. There was still the minister missionary to go, and it was suggested that perhaps he would have to wait a year; the children were broken-hearted. They solved it by having each church give something additional, and the last missionary was sent on his way. Now whenever we have a missionary offering to send we play some such story. Sometimes the children play they are missionaries on the field receiving letters from the board. Whenever they find anyone who knows anything about missions they ask questions. No danger of those children not supporting the church's missionary giving when they grow up. They are intelligent givers.

"Recently we have been having an interesting ex-

perience. Our board has just written us that the missionary we have been supporting is no longer needed in that particular field because she has taught someone there to do her work, and that our missionary and our money can go now where there is greater need. This has made a great impression on the children and has served to illustrate the important truth that nationals in mission countries are, after all, the most logical and effective workers among their own people."

"Don't you think that having children exchange things of mutual interest helps to make the people of a far-away country seem real and much like themselves?" said the wide-awake teacher. "I have a list of things that our children could send, such things as games, kodak pictures, pressed flowers, seeds, dolls, nuts, toys, articles of clothing, samples of school work, patterns of handwork, and of course letters. We need to do things with far-away friends as well as for them."

Interchange of giving

"Won't it be rather hard on the missionary to have to arrange for such exchange?" objected an older teacher.

"Some missionaries are already arranging for that kind of exchange," was the answer. "It ought not to be done in a wholesale manner, but only where we can get the personal touch. Some of the denominational boards, and other organizations like the Federal Council of Churches and the World's

Sunday School Association, have definite plans which one can get by writing to their headquarters. However, I wasn't thinking only of the foreign missionary fields. There is a great deal that can be arranged through friends in our own country. A group in our week-day school last autumn sent a box of brightly colored autumn leaves to a kindergarten group in southern California. The children there wondered how they were colored. It's great fun to keep a flower list or a bird calendar and exchange with a class farther south whose spring arrivals come about a month earlier."

"I never will forget how real the daughter of a friend in Germany seemed after she sent a German picture-book to me and I sent an American one to her," said a mother.

"Do you think it makes a difference whether a child likes the persons for whom he does things?" asked the chairman.

"All the difference in the world," answered a primary superintendent. "It's a big part of missionary education, this matter of so introducing people that children will like them and not feel that they are queer. 'I'd like to be a Japanese,' said a seven-year-old as we were putting the last touches on our preparations for a Japanese party. 'They have so many lovely things,' he added, as he hovered over a miniature Japanese garden. There was no feeling of strangeness, but a great admiration and respect for the people who created so much beauty."

"I am interested in learning just how we can, in an imaginative way, help children to put themselves in the place of far-away people," said a mother.

"It is often possible to catch some dawning interest and follow it along for months," said a mother who knew how to do things. "We had that experience in our home. Six-year-old Jamie saw a camel in the circus parade. Then he found a picture-book on the shelf, *The Three Camels*. This he asked to have read over and over. In the story, allusion is made to the story of the Three Wise Men, and a picture of them with their three camels is included. He wanted to see another camel. When told that camels lived in a country far over the sea he asked many questions. Were there baby camels? Who took care of the camels? What did camels do? What did the boys who took care of camels do? Where did they sleep? Could he play he was a boy who took care of camels?

The boy-who-takes-care-of-camels project

"We found pictures of Arab boys, of their tents and of camel trains, and played the story as best we could. We were camels or drivers or boys who traveled with the train in turn. One day Jamie suggested that someone play the part of the mother of the boy who takes care of the camels. That thought brought another string of questions, some of which were difficult to answer. What would the mother of the boy be doing? How would they get the camel's hair to weave the rug? Did they shear it

like sheep? We didn't know. We consulted books, travelers, and all our learned friends. We went through mountains of pictures, we wrote letters; at last we consulted a research agency, the Industrial Arts Cooperative Service in New York. They wrote that they didn't know but they would find out, and after playing our story wrong for weeks we at last received the information. I pass it on to you. Each year the camel sheds its hair and it falls off in great bunches. Boys with baskets travel with the caravans to gather it up; they pick it up from where it falls as they travel; they find a great deal where the camel has been sleeping. After they fill a great many baskets, the hair is made into a great loose bundle. At the end of the caravan routes these bundles are taken to places where the hair is cleaned and packed into bales like our bales of cotton. And then some of it is loaded on to ships and brought over the ocean and up the Hudson River, where it is unloaded at a factory where camel-hair cloth is made.

"That made a lovely story to play. We were boys with baskets who gathered camel's hair, and some of it went to mother to weave a rug. Another question started us off on another interesting trail. What do the boys who care for the camels eat? This meant pictures of outdoor ovens and baking bread, of goat's-skin churns and cheese-making, of date trees and of boys climbing them. Then we had a happy find of a story, in the book called *Friends of Ours,* of the boy who climbed trees for dates and

dropped them down on rugs, of traders who came to buy the dates and the rugs and send them to America. And of course we had to play that story.

"For days and weeks we were Arab boys and traveled with the caravans. Then, using the *Mayflower Program Book,* we made caravans and caravans of camel cutouts that would stand up. Arab boys to take care of them were cut out too. When Jamie was convalescing from a short illness the camels marched over his bed. To every visitor he exhibited his print of a saddle-bag and a prayer rug which hung near by.

"It was amazing the number of things that came into the experience: the pictures on the date box, in the magazines, on the walls of our friends, and the rug on a friend's floor. Then we found one friend who had ridden on a camel in a caravan. That was a wonderful day. Only she did know so little about those who took care of the camels. We could tell her many things about them. I'm sure that when she goes again she won't fail to make friends with the people who care for the camels.

"It was always a source of pleasure to Jamie to realize that Jesus lived in the camel country. We were sure that Jesus watched the caravans go by, and knew some of the boys who took care of the camels in the caravans. Perhaps he played with them when they camped near Nazareth. How we did look forward to the day when they would say at the Sunday school that our money was to go to help

some teacher to tell the boys who took care of the camels about Jesus. 'Because,' said Jamie, 'they ought to know.' "

"An experience such as that one surely shows that children can have far-away friends, and that such a preparation will help them to enjoy the experience of giving to the full," remarked the chairman.

"One of the greatest things we can do for a child is to so encourage and direct his imagination that he can 'live all over the world.' And one of the truest ways he can live all over the world is by having a share in the lives of many peoples," said a leader. "Money is only beginning to mean something to a primary child, but we can translate money into concrete terms of realities that he can understand, for it can pay the way of teachers, doctors and nurses who will show the love of Jesus by their lives. It will buy books, Bibles, pictures and other materials to help in the work. It will build hospitals and schools. Explained in this way, money becomes more than an abstract symbol, even to children."

Giving must be made concrete

Summary

Modern life in its complexity means that children are vitally influenced by personalities that they may not see face to face.

Through imaginative play, stories, pictures, letters and sharing, these influences may be followed up and friendship developed.

The child should not be left to develop chance prejudice against persons he does not know or understand, but should

be given opportunities for natural acquaintance among them by his teachers in home and church.

We should discourage the tendency in children to insist upon their own standards as necessarily superior, and should lead them to understand the facts back of different civilizations and ways of living.

Children may learn how the church does its work in the foreign field. Money gifts must be translated into concrete terms. The spirit of cooperation is better than condescending giving.

Suggestions for Study

Study the children of your group and make a list of people whom they have never seen but who are part of their lives. Check those toward whom wrong attitudes have already developed, and note plans for changing those attitudes.

List the racial or national groups with whom the children have as yet no contacts but whom they are most likely to be prejudiced against as their circle widens and they read the newspapers. Make plans and collect material that will help to forestall such prejudice and to form right attitudes.

Criticize constructively the relation of your children to your church's plan of missionary giving.

Suggested Further Reading

Four Essentials of Education. Thomas Jesse Jones. Chapter III: Appreciation and Use of Environment.

"Has Mission Training Missed the Mark?" by Dorothy Barbour in *Religious Education* for January 1927.

Projects in World Friendship. John Leslie Lobingier. Chapter I: World Friendship As An Educational Problem.

Project Principle in Religious Education, The. Erwin L. Shaver. Part II, Section II: Projects of Primary Children.

III

PLAY EXPERIENCES

"RECENTLY I heard a prominent religious educator make a statement concerning the importance to missionary education of having a play hour in the religious educational program of the church," said a rural worker. "I am learning from our discussion here that play evidently is a very important method, but may we not discuss it more fully? Of course I know that on the playground the children may be brought into contact, in a natural, normal way, with different national and racial groups, but my experience has been that such contacts do not always make for friendliness."

"Isn't that because children are plunged into such contacts in large masses, with no preparation?" said a leader. "Children on crowded playgrounds always need careful supervision, else the mob spirit may gain the upper hand. Church play hours should not be allowed to continue under such conditions, or we shall find ourselves teaching not Christian social living but just the opposite."

Play contacts need guidance

"I've been interested in watching the relationships between groups in a number of public playgrounds which are not very adequately supervised and not well graded, and where there was quite a bit of the mob spirit of which you speak," contributed the pub-

lic school teacher. "I have wondered how you would account for the varied, spontaneous combination of national and racial groups that we experienced there. In one playground the Negro, Polish, and American children combined against the Italian. In another the Polish and Italian combined with the American against the Negro. In still another the Italian, Negro and German combined against the American."

"Probably one group was attempting to dominate," said a social service worker. "Much depends on the size of the groups. When one faction gets strong enough to impose its ways on the whole group, this tends to overturn established customs and standards, and causes trouble. Or the cause may be complex and go back to the home and prejudices there. Each situation has to be studied separately and the causes determined. The older children of the group probably are causing the difficulty, as primary children alone get on very well, as a rule."

"Where it is necessary to deal with large groups of various races and nationalities, there may be definite preparation through study of the games of the different groups," added a playground director. "One group of children could teach their way of playing a game to the others, and the matter of different sets of rules for the same game could be made an interesting study instead of being allowed to become a source of quarrels."

"I think you are putting your finger on one of the problems," said a mission worker. "I remember

just how the children sound. 'Do you know how to play black man?' asks one child. 'Sure,' is the answer, and the group begins to play. 'Ah, that ain't the way to play it!' 'It is too.' And then they are off, everybody getting into the argument."

"Sometimes it is best to teach new games, then all are on the same footing," said the social service worker. "But remember that it's not race feeling that is causing these quarrels, but the varying customs and folk ways of the different groups."

"In a large ungraded group we find it a great help to get hold of the leaders among the children themselves and do a little quiet work with them," a church recreational leader said. "By appealing to the parental instinct of these leaders, and giving them opportunity to do something for the younger members of other race groups, we get a better feeling almost immediately."

"We found it especially necessary also to guard our grading," remarked a primary superintendent. "A great deal of our trouble grew out of the fact that there were a few older children in the group who wanted to exercise authority, and when they couldn't put their ideas over by pure physical strength they appealed to group feelings."

Church play groups should be graded

"Our church is ministering to several different national groups," said a larger parish worker. "We have different church services in their own lan-

guages—are we making a mistake if we have separate play hours for them?"

"There are many things to consider, but from the standpoint of world friendship, I should say yes, you are making a mistake, in that you are losing an opportunity to develop real friendliness at the very period when it is easiest to ignore national barriers," said the chairman. "However, you must begin slowly, making sure that preparatory steps are developed and that your play hour is well supervised. Your great danger is from the older people. There may be strong feelings among them. We are inclined to be amused when our Italian mothers get wildly indignant because we are putting their children with Polish children or vice versa, but those feelings are there and must be taken into account. Children of the primary age are remarkably democratic in their play, and we must try to keep them so. At the same time we must protect them from learning undesirable things from the vicious children who may be found in any group of whatever race. We find very often that they get the impression from their elders that all the bad children are in the other group."

" 'You ought to come to America and you would be good,' as a little street urchin in our mission wrote to a boy in India," smilingly said a worker.

"Exactly. It is surprising how often we imply that very thing, simply because we understand our own group better," added the chairman.

"Children of this age are just in the transition stage between individual and group play," said the playground director. "We must teach them to make and follow rules. The elements of being a good citizen, a good member of society, are not so very different from being a good playmate. The ability to obey law, to exercise self-control, to give and take, to be kind and courteous, may be cultivated in our play with them according to the measure in which we use our opportunity and give our time and thought."

"I was interested in your statement that if we were not careful our play hours might teach the opposite of Christian living," said a mother. "I presume you meant that children might grow rough and quarrelsome if not supervised. I am wondering if we do not need to go farther and guard against play which glorifies war.

"Our playground last year had a pageant in which the children dramatized knighthood days of long ago. All of the episodes were knightly deeds, but most of them involved killing. This the dramatization brought out in very vivid fashion. There were swords galore. About the same time the junior department of our vacation school was dramatizing the story, 'The Knights of the Silver Shield.' The splendid loyalty of the knights was lost on the primary boys, but they were wildly enthusiastic about the swords the juniors were making from sharp-pointed sticks. Immediately every primary boy had a sword and there was

Avoid play that glorifies war

much talk of killing. For days the play raged in the neighborhood as they defended with swords the fair but unwilling maidens. From fear for their own safety with the sharp sticks, as well as from dislike of so much talk and play concerning killing, an adult attempted to change the trend of thought. 'Knights of today,' she said, 'do not carry swords. They are known by their good deeds alone. Knights of long ago wore swords, but today they do not wear them. Nowadays when we see a man doing good deeds, such as the Scouts do, we recognize him as a knight.' A six-year-old looked up gravely. 'I think I'd rather be a last year's knight and have a sword,' he said, and went on with his play. Later, however, he came asking, 'How many good deeds does a man do before he is called a knight?' 'When you have done as many as ten,' he was told, 'you may be called a knight, but knights never count their good deeds.' That day and many days after that he was the Knight of the Golden Deeds, and the sword was forgotten."

"Don't you think the movies keep fighting and killing before the children?" said another mother. "Even though they do not understand much else of the picture, they seem to carry away that point. There is only one little boy in our neighborhood who is allowed to go to any and every picture, but he keeps the group supplied with horrible plots."

"Many of our pictures certainly do not make for peace and brotherhood," said the church recreational

leader. "There again we need supervision. Children also need direction in their neighborhood play, to help them choose the good things to imitate rather than the bad. A great many teachers and parents have not yet been awakened to the danger of allowing children to indulge in the play of shooting, killing and war."

"The children love to play Indian," said a rural mother. "I had not realized how thoughtless we were in letting them misrepresent the Indians by always playing scalping, until an Indian girl came to our village. She felt so badly about it that we began to realize how foolish as well as unfair we had been. Since then we have been giving the children Indian stories to play that are more true to life."

"I notice that the children of this age who do not know a great many games, or who do not have many good stories, are inclined to spend a great deal of time in just aimlessly playing shooting and hunting. There is need of teaching them how to play cooperative games," said the wide-awake teacher.

"We have a large gymnasium at our church and we have established the custom of having a play festival there each winter," said a superintendent of a city primary department. "We invite several primary departments from other churches, and each group chooses one game to play. Since several of the churches represent different nationalities, it is usually a very color-

Play festivals and folk games

ful occasion. Some games are those in which we are all invited to join, and some are played by a group with the rest watching. Whether they are singing games, rhythmic games, folk dances, or games of physical or mental skill, we find them most enjoyable, and we always see results in friendlier relations among the children."

A rural pastor spoke. "In our school we found we had four different nationalities and we learned some of the folk games of each nationality. The mothers helped us find some distinctive costume touch which they could wear for each game, such as a cap, or apron, or jacket. The children looked very pretty when we played the games for the parents' meeting."

"By doing things like that, aren't you just keeping alive national differences, keeping the newcomers from becoming Americanized?" one of the older members asked.

"It is quite the other way," responded the rural pastor. "To discover that other children play as we do, and that there is a similarity of games all over the world, brings out the likenesses rather than the differences. For instance, so many nationalities have a game similar to our blindman's buff. We have just been playing it in the African way and find it great fun. Why lose all the beautiful things that have been brought to our very doors? Then, too, this is one of the best ways to tie the

new life to the old. We find that the children respect their parents more when they find that we admire the things their parents know."

"Years ago the missionaries made the same mistake when in other countries they failed to help the children retain the best of their native life. I remember a Japanese girl who didn't know a single Japanese game because she had been brought up in a mission school," said a college student. "The policy of missionaries now is to encourage the people to retain their customs, only changing those things which are opposed to Christlike living."

"Do you think that teaching children to play the games of other nationalities helps in building a feeling of friendliness even where there is no personal contact with that nationality?" a mother asked.

"My experience would be an answer to that," said the wide-awake teacher. "I suggested playing some Mexican games to some children. 'Oh, Mexicans don't have any games,' said a wise eight-year-old. 'Do you know any Mexicans?' I asked. 'No, but I know they don't know anything.' I began to see then that there was more need of a Mexican project than I had realized. 'Well,' I said, 'I know some Mexican games that are real fun.' Soon we were in the midst of a hilarious game, and then we played another, both from *The Mexican Play Hour*. Afterwards I told how sometimes at a Mexican party or festival refreshments were served, and said, 'Let's pretend we are going to take a trip to Mexico and

play with the boys and girls there.' The project was on. The results were respect, admiration, knowledge, friendliness. Letters and directions for games were exchanged between the Mexican and American boys and girls. Now we are saving our money to buy a book of games that is needed by a missionary in Mexico. One little girl explained to a visitor: 'The missionary doesn't just preach. Jesus would play with the children if he were there, so of course the missionary plays with them.' "

"Playing the home life of different countries helps to make things familiar and understandable," said another progressive teacher. "It is surprising how much better we like people if we know something about their customs and why they do certain things. I remember how I used to criticize the Japanese because they only permitted the children to have out the dolls belonging to the doll festival once a year. When I played with the children the stories from *Kin Chan and the Crab* and *With Taro and Hana in Japan,* I began to get the real thrill of the festival. It was like getting out the Christmas tree ornaments and trimming the tree, or like getting out cousin Florence's Paris doll, as we were allowed to do on rare occasions in my childhood."

Playing the home life of other peoples

"We played the boys' festival as it is described in *With Taro and Hana in Japan,* and learned of all the symbols of strength that are used," said a teacher of boys. "The carp, because it can swim

against the current, the bamboo tree, the foods, everything for the festival must teach the boy to be strong. Our boys connected it very quickly with the health teaching they had been receiving."

"I myself have not had much success in dramatization; that is, I don't feel that the children really get much out of it, although we've tried playing first one story and then another," a discouraged teacher said.

"Perhaps that is your trouble," said a dramatic leader. "You may not play long enough with one story. Did you ever notice how children will play the same thing over and over? My experience is that the fifteenth time a story is played, it is much more worth while for character-building.

Playing the story over and over

"One evening a group of children were warming themselves before the fire after coasting, when someone suggested playing Bible stories. They thought the Good Samaritan would be a good choice, but they were not sure they remembered it and asked that it be told before they played it. Then they made their plan and chose their characters. The first playing was rather crude and did not show much feeling. They exchanged parts and played again. Then it was time to go, and they asked if they might come the next night after school and play it again. After that they came in several times. I was not always with them, but I began to hear, 'Robert is always the Good Samaritan now; he does

it best.' One day I was told there was a caller for me. When I entered I found my caller had stepped into the room where the children were playing and had dropped into a chair to watch them. As I came in I saw her wipe her eyes, and then I saw Robert—the most tender, beautiful Samaritan that one could imagine. 'I would not have believed that children playing could touch me so,' said my visitor. I realized as never before how much the children had progressed in the playing. They had really got help in understanding a valuable character trait."

"But would you play every story fifteen times?" asked the discouraged teacher.

"Not any definite number of times," was the answer. "Usually the children want to play the story three or four times the first day, and then a few times at their next meeting, and the next time again. By changing characters and adding to the story we develop new ideas, and we carry it on as long as it is the thing they want and it seems of value. They play just for the fun of playing, and there is never any audience except when occasionally the mothers see what they are doing."

"I find it most interesting the way children will add to a story," remarked an experienced teacher. "Jeanette Perkins gave an instance in her account of a Chinese project in the *Pilgrim Elementary Teacher* for January 1925. A group were playing 'Big Brother's Ambition,' from Hazeltine's *They Love Him Too,* the story of a little Chinese boy who,

when he is in the hospital, sees a picture of Jesus and asks who it is. As they were working, the children made the suggestion that they play that the picture which in the story Big Brother sees on the wall, be changed to a picture he sees in a scrapbook which has been sent by a group of American children for a children's ward in a hospital in China. Of course their suggestion went into the story and they always played it that way."

"Children like to develop their own stories," said a vacation school teacher. "During our vacation school I was watching for some opportunity to introduce something that would give the children the right attitude toward an Oriental student who had just come into the neighborhood. One day we were having our play hour in a room where there was a fireplace. It was the first time we had played there. 'Oh-h, I believe Santa Claus is coming down that chimney,' said Arthur; 'let's play Santa Claus.'

Children make a story play: "Christmas in America"

For presents they took crayons, pencils, scissors, books, the leader's purse and eleven pieces of change, and a baby brother's pail of spools. The leader's bag was used for a pack. Arthur was Santa first, as he had thought of the game. All the children went to sleep while Santa paid his visit. They played the story five times. Arthur was Santa twice, Charles twice, and then the leader was asked to be Santa, so that all the children could go to sleep and receive presents. As

we finished, the Japanese student went by the door. The children looked at him curiously and drew back shyly. Then the leader remembered a remark made by another student from that same country, 'I'm so anxious to see your American observance of Christmas.' 'Do you suppose,' she said, 'that Mr. Mikawa knows about our American Christmas? Let's play it for him some day.'

"The next day we played it again. 'Let's hang up our stockings,' said one; 'we can draw them on the board and Santa Claus can put our presents right below them.' So after that we always hung our stockings that way. One of the boys was father, and awakened the children, and the leader was now asked to be mother. She must get the Christmas breakfast ready. There was a special Christmas prayer before we ate. Someone said, 'Let's play Ian is Mr. Mikawa and comes to see us to ask us about Christmas.' We discussed that rather fully. 'Is there anything else to tell Mr. Mikawa about Christmas?' 'It's Jesus' birthday—I know the story about that. I had to tell it at Sunday school,' said Ian. 'We could read "'Twas The Night Before Christmas,"' proposed Bobby. Francis said, 'Mother told us a story about the first St. Nicholas —you tell him that story.' 'My mother has a story they tell in Italy at Christmas; it's about presents; I could tell that,' offered Angelina. 'We have candles in the window at our house,' Betty volunteered. We began to see that we had something that Mr. Mikawa

and the mothers as well would enjoy, and so we kept playing and adding to the story.

"By and by there came a day when Mr. Mikawa again passed the door and we actually asked him, 'Would you like to know about our American Christmas?' Of course he said yes. We had a party and the mothers were there, with Mr. Mikawa as guest of honor.

"You may be interested to learn that much of our story play was translated into Japanese and appeared in a Japanese children's magazine, *Nichiyo Sekai,* so that the Japanese boys and girls might be helped to understand about the American Christmas. I have the play here, if anyone is interested."

"Would you care to read it aloud?" the chairman suggested. [The play follows.]

CHRISTMAS IN AMERICA

Father, Mother, Mrs. Prospero (an Italian visitor), and children are grouped about the fireplace. Santa and his pack are behind a screen in the fireplace. Candles are in the window. A knock is heard at the door.

FATHER (*going to the door and opening it*): We are so glad to have you spend Christmas with us. (*Ushers in Mr. Mikawa, who is greeted cordially by all.*)

MOTHER: Be seated by the fire; we are having real Christmas weather. Santa can come in a sleigh tonight.

MR. MIKAWA: Do tell me about your American Christmas.

BOY: It is Jesus' birthday. I can tell you that story. (*Tells the story, using many of the words of Luke 2:1-20.*)

MR. MIKAWA: I have heard that story. I have come to America to study so that I may go back to my people and tell it. But I do not know the Santa Claus game you play.

MOTHER: I will tell you how the Santa Claus game began. Long ago in a far-away country there lived a man whose name was Nicholas. He had a special game which he loved to play. He loved to do kind deeds for people without letting them find out who it was that did them. Although that was more than a thousand years ago we are still telling the stories of these lovely surprises of Nicholas.

One story which people love to tell is of Nicholas's kindness to a nobleman and his three daughters. (*Tells the story as found in Chapter III of "Problems of a Little Child, by a Mother."*)

People loved Nicholas so much that he was made bishop and given charge of all the churches in and near his city. After he died people remembered him by giving surprise gifts. By and by he was given a new title. He was called Saint Nicholas. The story of Saint Nicholas and of his game of giving gifts without letting people see him traveled to many countries and finally it came to America. We have two names for him here. Sometimes we call him Saint Nick, but usually we call him Santa Claus. No matter how we say his name, the game is always the same, that of making gifts without anyone seeing where they come from, but always saying they came from Santa Claus. In America we play this game on Jesus' birthday. In most countries that know Jesus they have the custom of making surprise gifts as a part of remembering his birthday. You have the same custom in your country, Mrs. Prospero, but you have different stories, do you not, in Italy?

MRS. PROSPERO: Yes, we have two gift days and two stories. On Christmas Eve the Bambino, that is the Christchild, brings gifts, we wonder how. Perhaps in a golden coach, the children say, or perhaps he

says "Pirimpinpin," and the toys are there. Then on the sixth of January, the day the Wise Men came to bring the baby Jesus gifts, we have more surprise gifts, and this time Befana the fairy brings them to us.[1]

MOTHER: You see the game is the same, although it varies in different countries. Holland brought the story to America, but in Holland Saint Nick rides on a white horse and wears a robe, just as the good Bishop Nicholas did when he began the game so many years ago. Here in America Santa comes in a sleigh, driving eight tiny reindeer. Perhaps you would like to hear the poem that tells our American version of the story.

Father reads "'Twas the Night Before Christmas."

MOTHER: And now our children would like to play the Santa Claus story for you.

MR. MIKAWA (*with low bow*): I should be pleased.

Children play hanging stockings and going to sleep. Santa comes out from behind screen in fireplace with pack, distributing gifts, going behind fireplace screen again. Father wakens children, who examine their gifts with enthusiasm. Mother calls others to breakfast. Christmas prayer at family table closes the scene.

Summary

Play offers a natural means of democratic group contacts. Selection and guidance of play is needed to develop the basic qualities of friendship.

Avoid play that teaches war.

Graded church play groups may be an agency for teaching world friendship.

Folk games and play festivals help to develop an appreciation of other peoples.

Imaginative play, dramatizing home life and customs of children of other lands, brings understanding. Children like to develop their own story plays. Playing the stories over and over adds to their value.

[1] Adapted from *The Three of Salu,* by Della Chiesa. (World Book Co. $1.)

Suggestions for Study

Take some snapshots for your scrapbook of the children playing folk games, of children of different races playing together, of a play festival, and of dramatization of stories.

Keep a record of a story play developed by a group of children.

Learn to play several games of different countries, so as to have them ready when the children want to play.

Suggested Further Reading

Bible Study Through Educational Dramatics. Helen Willcox. Chapter IV: Adaptation of Material; Chapter IX: Graded Dramatic Work in the Church School Primary Department.

Early Childhood Education. L. H. Pickett and D. Boren. Chapter II: The Free Period.

Following the Dramatic Instinct. Anita Ferris.

Play Life in the First Eight Years. L. A. Palmer. Chapter II: Plays for the Development of Social Relations; Chapter V: Plays for the Development of Interpretation of Life.

School Activities and Equipment. Rose B. Knox. Chapter V: Artistic and Recreational Activities and Materials.

IV

STORIES AND MISSIONARY EDUCATION

"YOU said that we need to show children how much alike people are, but I can't understand how we are going to demonstrate that all people need Christianity," said a new teacher, "unless we show the difference Christianity makes. Then surely the stories we use ought to arouse pity."

"We want to show the good qualities which all people have," replied the chairman. "I do not mean that we shall show a picture not true, but that we must reveal capabilities. The real need is a need of God. We must remember, too, that children shrink from physical suffering, shrink from people who are suffering, even when it is someone who is already well known to them and loved. Certainly we ought not to introduce children to an unknown people through stories of suffering, poverty and degradation."

Stories should be carefully selected

"Don't you think we often make the mistake of using stories about needy children which are really adult stories?" suggested the progressive teacher. "That is, they are stories that have an appeal to adults because adults can understand the causes back of the need and can help change conditions as well as alleviate distress. But when these same stories are used with children, since there is nothing they

can do about the evil conditions, a feeling of repulsion alone is awakened."

"Children are interested in other children, but this does not mean that all stories *of* children are equally good stories *for* children," remarked a mother.

"What do you think of using stories about the crude forms of worship of other peoples?" asked a primary superintendent. "So often people seek to arouse pity for the religious beliefs of other peoples by showing some horrible idol or by describing some queer act of worship."

"I myself believe that stories which show the real wish of people to communicate with God are helpful if we tell them with respect, and if we center the attention of the children on the sincerity of the worshiper rather than on the form of worship," said a missionary. "Nothing is gained in telling gruesome stories, however, and much may be lost.

"The great need of people, after all, and the one we are most concerned to meet, is their need of God as he was manifested to us in the life of Jesus. Our attitude should be: 'Here are some boys and girls who have not yet heard the stories of Jesus and who do not know how loving is the Heavenly Father. What can we do to help send a message to them, telling them all that we ourselves have learned?' In our stories we need to show that these people are not only loved of God, but are just as capable as we are of loving and serving him."

"Our stories of missionaries ought not to be of

superior beings preaching to benighted heathen, but stories of men and women having a part in children's lives, playing with them, nursing them when they are sick, teaching them to read, telling them stories of Jesus, and living with them in everyday happenings. We need stories that will make the missionaries stand out as real people," said the mother who knows how to do things.

"Stories of missionaries ought to be connected very closely with those stories of Jesus which show his attitude and his relation to people; then the children will get the feeling that the missionaries, in a natural and normal way, are but carrying on his work," added the chairman. "We will have this arrangement when people come to understand that missions is a part of religious education and not something to be shut off in a compartment by itself."

"And there ought to be included stories of children doing things for others, so that they may feel that they too can help carry on Jesus' work," added the primary superintendent.

"Not only stories of doing things for people, but stories of doing things with people. Don't let us be one-sided. The stories should be of cooperation, of exchange, and of working together, just as much as possible. I am so afraid of cultivating a patronizing, superior attitude," said the wide-awake teacher.

"And let us not always use only stories of white children doing things for black or red children, but

stories of those children doing things for us and for one another," a mother added.

"Of course we have made a beginning in stories of what the different countries of the world contribute to civilization. Through these stories children may realize their obligations to all countries for their contributions to culture," said the public school teacher.

"But don't these stories need to be humanized?" said the mother who knows how. "We speak of rice coming from Japan, and ivory from Africa, as if those things had feet and walked here. Food, fuel, clothing, transportation, schools, church, government, art, music, literature, all have fascinating human stories back of them."

"Just so; and from such stories we can develop the respect, appreciation, admiration, and understanding which are the building material for friendly relations," agreed the public school teacher.

"Such stories will also help the child to feel the unity of God's family," said the chairman.

Emphasizing likable differences among peoples

"I know that we ought to seek stories which will help the children to feel friendlier, but does this mean that we ought not to say anything about differences?" asked a young teacher.

"Differences are what make people interesting, but the children must be helped to see that these variations are minor things, that notwithstanding our

different clothes or differently colored skin or differently shaped features we are just the same, after all. We can give this emphasis through stories that bring out likenesses, but we can bring in something of the interesting differences too," answered the missionary.

"When a Negro Sunday school teacher came to visit the week-day class of a friend of mine, she said that the children were curious and wanted to touch her hands and feel her hair. The woman encouraged them and talked with them about the difference between her hair and skin and their own. They liked her and talked afterward about her pretty hair. I was so glad she understood their curiosity," said a superintendent.

"A missionary's family brought a Chinese nurse with them when they returned here on furlough," said a mother. "The nurse wore the native costume of trousers and blouse. After her first trip downtown in our little city she came in much offended because the people stared and the children pointed at her. 'My people would never be so impolite,' she said. Then her mistress told her of her own trip into the country in China, and how the women had pointed at her and wanted to feel of her hair. This rather mollified the Chinese nurse. But I felt that we had failed in helping prepare our children to meet such visitors properly. The right kind of stories would be a great aid in helping children to be courteous to foreign visitors or neighbors. Many

of these people judge Christianity by the treatment they receive here."

"We need, too, stories that will tell the children of right relations between children of their own age and the people who are working with them," said the social service worker. "For instance, stories of daily relations with the janitor of the church or school; with the clerk who waits on them when they go on an errand for mother or when they buy a pair of new shoes; or with the servant in the home. Such stories may entirely change the attitude of the child toward the people who are a part of his world."

"I live in a factory town. How can I relate children to that environment?" a teacher asked.

"I have used stories of the installing of safety devices, of putting more windows into factories, and stories that show friendliness between employers and employees," responded the social service worker.

"What are we going to do about the difference that low wages make? The child knows that his own father or his playmate's father is working hard, and yet they have poor homes and sometimes not enough to eat. Children can't do anything to alter these conditions. Ought we just to ignore them so far as they are concerned and leave the matter until they are older?" asked a mission worker.

"We have used stories of men who have changed things and made conditions better," said the chairman. "They can be just as appealing as the stories

of rich men giving alms. Children need to realize that some evils exist because we haven't found the way to make them right. Even primary children are not too young to be challenged by the work of men co-operating with God to make the world a better place in which to live. We need stories of people who are trying to get to the causes of wrong conditions and finding ways to right them."

Interpreting the industrial order

"Any of us who find such stories should pass them on to others," said an editor. "All editors of children's publications would be glad to use them. We need children's workers who will study the solutions of economic problems which are being wrought out, find the vivid bits of life that will give our boys and girls a glimpse of a better world to be, and put them in story form."

"There is another angle to the problem, too," remarked a mission worker. "The children of our school are largely children of employees, and I am constantly searching for stories that will help them to get the idea of bettering their own world. So many stories seem to be written from the standpoint of the well-to-do child doing something for less fortunate children. We need teachers who will know how to put themselves in the places of less fortunate children, and who will choose stories which reveal ways of service that do not depend on privilege or wealth."

"The folklore of the various peoples makes a fascinating contribution," remarked a mother.

"Yes, and sometimes we use stories for the sheer enjoyment the children get from them," said an experienced story teller. "Folk tales and stories from the literature of various people may certainly be used in this way. However, one gets an important by-product in the respect, admiration, and appreciation of people who have such stories, and a feeling of nearness because we are enjoying the stories with them. We need to bring this out in our conversation concerning the stories. The other day I saw a boy in the library much engrossed in a book. As I looked to see what he was reading, he showed me a book of Chinese fairy stories and said, 'I didn't know the Chinese had such nice stories.'"

Value of folk stories

"Our children are having great fun now swapping folk tales with a Japanese student," said a primary teacher. "They find that some Japanese tales are almost the same as some they know. The student, I suppose, is glad to get this practice in English, and anyway he enjoys children, and of course the children are getting all kinds of information as well as making a Japanese friend."

"The fact that we find a resemblance between folk stories from different countries serves as an interesting example of how closely we are allied in this great world family of ours," said a mother. "Our

children were much impressed with the fact that the Chinese had Mother Goose rhymes of their own."

"Folk stories should be carefully selected, however," said the missionary. "Those which teach doubtful morals should be omitted. Such stories may have value for adult students of folklore, but they should not be used with children. There is a great wealth to choose from, and it is not necessary to choose those which teach the children primitive morals."

"Is one justified in changing a folk story?" a mother asked.

"If one wants to use it as a story, yes," the chairman replied. "Folk stories are stories made by the people, and are constantly changing from one generation to another. But of course one should not use a story which has been changed as an example of native literature. For an American to change a Japanese fairy story and then introduce it as a Japanese production is wrong. We have a rich source of material for world friendship in folk stories, and an amazing number of collections are coming out each year. I find that librarians are glad to have suggestions concerning good collections, especially of those that teachers really want to use in their work."

Cooperation of libraries

"Our children's librarian has cooperated, not only by getting books for our missionary projects, but by telling stories for us at the church and by putting world friendship stories into her story hours at the library,"

a teacher said. "We have obtained excellent bibliographies for story telling and for children's reading through our librarian, as well as through writing to our denominational children's workers. One ought to watch the book reviews and add new items to these lists each year."

"I want to tell you how we have obtained a world friendship library in our rural community, although we have no public library," contributed a rural worker. "Our home bureau, the grange, the public school, and the church school workers who were interested in children were called together in connection with Children's Week. When we were considering follow-up plans, the need of good reading matter was discussed. Both the public school and the church school teachers spoke of wanting world friendship material. The various organizations offered to buy a few books. Some were loaned from the homes of the neighborhood. The church offered space, and the church school teachers and the public school teachers offered to give a certain amount of time each week as librarians."

"Several times during these discussions church story hours have been mentioned," said a new primary superintendent. "Are these the most important places for missionary stories? I thought we were to make our missionary teaching a vital part of all religious education."

"You are right. However, story hours may be a valuable supplemental agency," said the chairman.

"Missionary stories should be used in our class work, in our worship services, at our parties, on our hikes; wherever they come in as a natural, normal part of the project. But sometimes there is a definite place for a church story hour."

"We have used a story hour as a means of increasing our acquaintance with the children of our community," a mission worker said. "Each child has been allowed to invite one other child."

"It means a great deal for children to retell their stories, either orally or through playing them. We often have a story hour in which the children do this," reported a worker.

"Sometimes a project may be built around a story," said a village teacher. "For instance, in Sunday school we told a story from *Indian Playmates of Navajo Land,* then asked the children if they would like to come to play the story some afternoon after school. At that time we worked out a chart of pictures showing how we would take a trip to the land where the Navajos lived. The next Sunday we put up our chart and had more stories of the Indian children. Then we asked the group if they had anything at home connected with the Navajo Indians, and learning that a rug, books, and postcards were available, we began planning an exhibit and a party. We formed committees which usually met during the week. After working for about eight weeks in this way we invited our parents one afternoon to a Navajo story hour. Two stories were

told and one dramatized. The room looked very interesting with the Navajo rug, the pictures, charts, and a hogan built in the sand-table. We also had letters from an Indian school and a doll that had been dressed there. On a table were piled the gifts we were sending to that school."

"Do you think we should always tell our stories, or is it permissible to read them sometimes?" a teacher who was just beginning her work asked.

"It depends on the purpose for which one uses the story," said the experienced story teller. "If one is trying to teach a moral or religious truth one should always tell the story. However, I'd like to emphasize the point that for some purposes we may read a story. In doing free work with children there often come questions which can't wait until a story has been learned. When we were playing the story of the doll festival in our study of *Kin Chan and the Crab* we mentioned the boys' festival. Immediately the boys demanded information. We couldn't tell them a story, but we could and did pick up *With Taro and Hana in Japan* and read them the story there. I do not think anything would have been gained but rather something lost if we had waited until next day and learned the story."

Telling a story rather than reading it

"Don't you think that when you tell a story there is an emotional drive which somehow seems to carry over the truth you wish to teach?" the wide-awake teacher asked.

"That is one of the chief reasons for telling a story rather than reading it," the experienced story teller said. "There are other reasons too. One Sunday I heard a mother ask a boy what story his teacher had told at Sunday school that morning. He replied, 'Oh, mother, I don't know. She read it this morning, and I never can remember it when she reads it.' I somehow have the feeling that the boys and girls of other lands will seem more real if we tell the stories rather than read them."

"I know a woman who has become a very good story teller, although she is too far away from a good class in story telling to attend one," reported a rural superintendent. "She has studied several good books on story telling by herself: such books as *Stories and Story Telling in Moral and Religious Education,* by Edward Porter St. John, and *How to Tell Stories to Children,* by Sara Cone Bryant. And she has told a few stories over and over. This point of practising the same story again and again she considers very important. Now she is learning how to tell a group of missionary stories, stories that will really make children like children of other lands. It is her ambition to be able to tell such a story immediately upon hearing a child express an interest in any people."

"If all our church school teachers would do that," the chairman said, "world friendship would go forward by leaps and bounds."

Summary

Stories should be selected which will help the children to understand and like children of other lands. Those which overemphasize differences that repel should be avoided.

The unity of God's family, the contribution of each group, the need of our sharing our knowledge of Jesus and his message, can all be revealed through stories.

Folk stories can be used to develop appreciation and a feeling of oneness.

Stories which lead to championship of oppressed people are needed but must be carefully chosen.

Cooperation in story work with librarians and other community workers should be developed.

Story hours may supplement class stories. The story is often the nucleus of a project. Because stories told are more effective than stories read, the missionary leader needs to become a good story teller.

Suggestions for Study

List a few good stories for each major national or race group. Visit the children's librarian, the public school teacher, and other leaders of groups, and discuss your mutual tasks as story tellers.

Select three new world friendship stories for your repertoire and practise them with a group of children.

Suggested Further Reading

How to Tell Stories to Children. Sara Cone Bryant.

Primary School, The. Annie Moore. Chapter XIII: How Shall Literature Be Selected and Used?

Stories and Story Telling in Moral and Religious Education. Edward Porter St. John.

V

FINDING-OUT ENTERPRISES

"CHILDREN are so active and ask so many questions when we allow them freedom that I have wondered if primary children couldn't do something of the research type of work," suggested the teacher of a training class. "They like to find out things, and if they are carefully directed they may do a valuable piece of work. There is a definite exploratory tendency which educators are taking into consideration in modern education. In missionary education this same tendency may be of special value."

The exploratory tendency

"Hasn't our difficulty been that we haven't led children to find out the answers to their own questions?" responded the chairman. "We have been content to give easy superficial answers out of our own meagre knowledge instead of putting children in line to do investigating on their own."

"But primary children don't read well enough to do much library work, for example," said a new teacher in a puzzled way.

"More source material suitable for children is going into our libraries every day," said the wide-awake teacher. "We found at our library many pictures, sets of curios, and source books for children which I didn't know were there. Now we take the children to the library to find out many things."

"Just so," said the progressive primary superintendent. "Nor are we dependent on libraries alone. There are museums, picture galleries, and a mine of information in the homes. It's surprising how much children learn outside of books. I need only say to our children, 'I would like to have you help me make a collection,' to secure their wholehearted cooperation. Last year one of our eight-year-olds suggested that since there was a war in China we ought to learn something about the Chinese people. So we began by exploring our own community to find out what there was in the way of books, pictures, curios and other helpful material. At the end of the study we found we were prepared to act as stewards of a very nice collection, so we had a visitors' day and the children were busy all the afternoon explaining about things to their parents and friends. One visitor's comment was, 'The exhibition of the children's ability to find out and to tell others what they have found out is the most important exhibit here.' But I am convinced that the most important thing of all for missionary education is to have the children find out people. Interviews, visits and trips that put them in contact with persons in a purposeful way will mean more than book study."

"I see what you mean," a college student said. "Instead of going to the library to read about the Philippines, you send them up to the university to interview that lonely Filipino student and invite him to supper."

"And instead of reading sociology, we follow the example of the woman who took her children and went to visit the camp of the men who were working on the railroad," a mother said. "The children saw how the bread was baked, looked at pictures the men showed them of their own boys and girls at home, and a real feeling of friendliness was established."

Finding out about people

"Someone mentioned the fear children have of going down certain streets," said a primary superintendent. "We noted a bit of that feeling growing up concerning a certain section of our community, and we happened to know that an old lady with a beautiful but tiny flower garden lived in that same part of town. We talked of her garden, and one day, when we were going for a hike, proposed going there. On the way we stopped and watched a group of children playing. We asked them where they went to school and to church and what games they played, and it became evident that we had many things in common."

"We did much the same thing," another primary worker reported. "We took a walk to the home of the colored minister to learn the name of the Sunday school teacher who had the class of the same age as ours. We noted the tidy, attractive yards of the neighborhood, and the very poor homes that some families had and the larger homes of others. We passed by the playground where white and colored children were playing. We saw the com-

munity center where a troop of colored Girl Scouts were at work. We found in the minister's wife an old friend who had been to visit our class, and she went with us to see the Sunday school teacher. We went into the church and saw where the boys and girls met for their classes. There on the wall we saw pictures of Booker Washington and Abraham Lincoln, and the minister's wife promised to come and tell us stories about them. We found the Sunday school teacher, and she told us about her class and we put down their names. When we got home we voted to send them an invitation to visit our class on Saturday morning. When they came we had our usual worship service, played games, had a story, and served refreshments. The children did all the work of getting ready. They have never forgotten that trip and all that followed."

"The primary group of our vacation school went to the day nursery to see how many babies were there in the summer time," said a vacation school director. "They saw the little folks at their lunch, the beds where they had their naps, the cupboard where they kept the playthings (it needed replenishing), the big tree and the swings on the playground. They became acquainted with the matron and the nurses. They played with the children. The first group that took that trip are now Girl Scouts, and I was not surprised to hear that their troop has regular hours at the nursery to play with the children. Many gifts have gone to replenish that toy cupboard."

"Our children visited a hospital to inquire of the superintendent of the contagious ward what would be feasible for the convalescent children to play with," said a mission worker.

"We had great fun going out to have a picnic with the children of a rural Sunday school class," said an enthusiastic young worker. "They supplied the place and planned the games, and we took the lunch. We met under a group of trees on a lovely old farm. Our children had never been to a farm before, and I didn't realize how much they were going to learn until I heard the funny questions. We are planning to entertain the rural school at a winter picnic in our church house, and our children are sure we can never give them as good a time as they gave us."

Finding out about communities

"We went down to Peabody House to visit our friend Miss Elinor who works there," contributed another. "She had some of her children come to help her entertain. Their minister had brought a lot of fascinating things from his old home in Czechoslovakia. The children had collected other things from their own homes, things which their parents had brought with them from the old country. This exhibit was a surprise. Our children had not dreamed of anything so interesting. Some of the children were in costume and they danced Czech folk dances. Now our children are working on a story which they want to play for these friends when they come to visit our church."

"Our group from a poor little chapel have been invited several times to visit children in a handsome and prosperous new uptown church," said a member of the group, "but I haven't allowed them to go for fear of making them discontented."

"I think you are wrong," said a director of religious education. "We have organ recitals for children in our beautiful auditorium and invite groups from ten to a dozen other churches and missions. I am told that the children talk all through the year about the windows and the organ, and refer again and again to their experiences. We have city, country, rich, poor, foreign, colored, and other groups. We play games together before we go in for the recital, and altogether it's a real world friendship experience. It seems to me that beautiful churches ought to be enjoyed by just as many people as possible."

"There is another kind of excursion, and that is the one for the purpose of seeing how people work," reported another. "We sent a committee to watch some men put down a cement sidewalk, and they came back and told us all the things the men had to do and just why we ought not to step on the cement before it was quite hard. Another committee talked with the street car conductor and brought back a report of his work with suggestions as to how we could help him. After each visit the children have brought illustrative pictures to place on the bulletin board."

"Our vacation school invited the policeman who was stationed at the corner to our exhibit and he came," a vacation school teacher said. "He was very much surprised when one of the children, acting on behalf of all of us, thanked him for being so kind in helping us cross the street, and then gave him some flowers. The next year he suggested that the children visit the police station and see where the police care for the children who are lost. He told them about the people the policemen help on the street, and the guard they keep all night so there won't be any fires or accidents. Our children think the policemen are their best friends now, and they used to be so afraid of them."

"We ought not to be content till we have brought the children into friendly contact with every institution and every group of people within as wide a territory as possible," said the chairman. "Children are driven hundreds of miles to a fair or circus these days. Why not organize an excursion to bring them into natural personal relations with some Christian enterprise?"

"Our department is fortunate in being not far from the district office of the mission board," said a rural worker, "so we were able to arrange for a group to drive in the fifty miles and take our offerings to the treasurer. The treasurer let them see just as much of the actual working of the department as possible, even to the sending of the money on to the missionary who was teaching the boys and

girls of China about Jesus. I'm sure that to those children, and to the children to whom they reported, a mission board is not now just a name for a piece of lumber."

"The matter of learning about Christian home life must not be left out of this discussion," urged an experienced worker. "There are a great many children in our churches who come from homes that either are non-Christian or have not learned to adjust themselves to American conditions. We have been arranging definite contacts between these children and other homes. How can children form an ideal of a Christian home if they have never been in one? This will show you what I mean. A domestic helper, as she raised herself from the stairs she was polishing in a Christian institution, was heard to demand, 'What kind of a place is this, anyway? I've been here three days and I ain't heard anybody holler at anybody yet.' The story reveals the home atmosphere of many of the children we have in our groups. To invite them into our own homes, or to arrange, perhaps through an adult class, for certain of them to be invited into other Christian homes, would be a real adventure in Christian friendship."

Finding out about Christian homes

"I have a friend who has a delightful period of family worship in her home with her children each Sunday afternoon," said a teacher. "Perhaps she would be willing to share that period with a child visitor now and then."

"One of our pupils shyly confessed to me that she had never been where they said grace until she went to supper with her Sunday school teacher," remarked a rural worker. "I decided then and there that we would have more excursions of that kind."

"I confess I don't understand how to begin. There seems so much that might be done," said a new primary superintendent in a bewildered way.

"One necessary preliminary step is to so arrange your educational program that freedom for outdoor work is possible," said the chairman. "These things should be done instead of seat work sometimes, and not always in addition to it. Perhaps the first thing is for the teacher to list all the places that might be visited: the people the children ought to know, where different people work, who are the interested farmers, where people are that provide food, clothing and fuel, the various industries, the foreign stores, the institutions such as day nurseries, orphan homes, old people's homes, schools for blind and the deaf, hospitals for crippled children and other hospitals, neighborhood houses, missions, Sunday schools for children of different races or nationalities, offices of municipal, philanthropic and church organizations, museums, art galleries, libraries, and the near-by rural churches.

"A word of warning should be said against undertaking too much. From your list eliminate those enterprises which should be left until the child is older. Then begin to watch for natural contacts, for

indications of special need of friendliness. If no leads come, select some definite thing which will gain the wholehearted interest of the group and propose it yourself. You are dealing with a natural tendency. Children always want to 'go somewhere' and to find out things, so it's very easy to engage them in such enterprises."

"Everything should be carefully planned, too," cautioned a suburban teacher. "I remember what a difficult situation we had when, after we had aroused the greatest enthusiasm about a visit to an orphanage, we discovered that the health rules forbade a large group of children visiting there. It was possible to send a committee of three, but it would have been much better if we had discovered the rule earlier in our plans."

"Not only must careful preparations be made but the trips must be carefully followed up, making sure that real friendliness is established," a director of a mission said. "We want the enterprise to bring lasting results. Recently I heard an intermediate teacher express surprise because a suggestion she had dropped concerning some work for Negro children was picked up and acted on enthusiastically under the leadership of one of her girls. Upon inquiring I found that the girl was one of a vacation school group who, four years before, had taken a trip to the section of town where the colored people live. Her group had entertained a class of Negro boys

Developing lasting interests

and girls from this same church. Naturally, when work among them was suggested, she had the information as well as the inclination to work with them again."

"It is very interesting to watch results," said a primary teacher. "Children can early form the habit of making first-hand investigations, and the results are far-reaching. We had an interesting thing happen. George, a neighbor's boy, when he was in the primary grade had gone to visit the Italian mission. One Sunday George came to our house to ask if anyone was going down to the mission that day. If so, he said, he would like to go along. He explained that he had to make a speech about the Italians that afternoon so he thought he would go down and find out some things. Later we asked the director at his church if George had been asked to go. 'No,' he said, 'he was given an assignment about the Italian immigrant, but we didn't know he was going to the mission. But did you hear what happened? He came back with a speech about the Italians in our city and about the Italian mission, and said that it was a shame that those little folks in the beginners class had to work on a cold tiled floor, and he moved that the society get them a rug. They are going to do it, too. One of the leaders is interested in the carpet factory and can get one at reduced rates. How's that for a ten-year-old?' Experiences such as these make us feel that through

these exploratory trips we are getting results that are continuous."

Summary

The exploratory tendency should be encouraged in order to enable children to answer their own questions and lead them to find new friends.

Needs may be revealed and friendliness promoted by seeking out institutions, communities and churches.

Excursions will reveal how people live, how they work, and how we may help.

Acquaintance with Christian homes will furnish material for building ideals.

Any quest should have careful planning.

Suggestions for Study

Do not let many weeks go by without an excursion with the children. Have a list of possible worth-while trips planned and make a memorandum in your notebook.

After an excursion, encourage the children to write letters about it. Study these letters to enable you to make the next trip mean more.

Select a few homes that represent Christian living, and arrange to have the needy children visit those homes.

Suggested Further Reading

Call Drum, The. Mary Entwistle and Elizabeth Harris. Part II: The Course—Using Excursions or Trips, and Using Stereopticon Pictures.

Kin Chan and the Crab. Berthae Converse and Mabel Garrett Wagner. Part II: From a Teacher's Notebook—A Trip to a Museum, page 108.

Primary School, The. Annie Moore. Chapter V: Some Specimen Enterprises of School Children.

School Activities and Equipment. Rose B. Knox. Chapter II: Scientific and Social Activities and Material.

VI

MAKING THINGS

"I HAVE always used handwork as busy work, or as a bait to get the children to come, but if I understand rightly, you feel that it has a real educational value in missionary teaching. Will you please explain just what value there is in handwork?" a teacher timidly inquired.

"It helps children to get on a friendly basis quickly," responded a leader. "When we have a group of children busy making something, they forget all about being shy with each other. So when we are bringing those who do not know each other together we always have work ready. By the time we have made playthings for the cradle roll, or valentines for the mothers, they are all good friends."

Working together has friendship value

"Sometimes a child whom the other children look down on can do wonderful things with his hands, and he takes his rightful place in the group after he has shown his ability," added a handwork specialist. "We had a boy who was rather a harum scarum lad, large for his age. No one had noticed his fingers, but when we started making a cutout village, nobody could put it together as he could. He quite blossomed out under the admiration of the group."

"There develops, too, a real sympathy with people who make things," said a rural worker. "We have been making things with clay, and the children have become interested in the Indians who make bowls. Now we are having a series of stories about people from many lands who make different kinds of pottery, and are learning to make some things ourselves. The book that has helped us in this is called *Playing With Clay,* by Ida M. Wheeler."

"We have been weaving rugs for our doll house, and the other day I heard the children asking the janitor about what he did when he worked in a carpet factory," reported a city worker. "Now they want to go and visit the factory."

"The fathers of most of our children work in the machine shops; some of them are in the painting department," said another. "When we were making houses for a toy village and needed some boxes painted, the boys immediately connected it with their fathers' work in the factory and asked if they could set up a paint shop like the one there, and have everybody bring his box to them to be painted. We let them do it, feeling that for them to do the same kind of work brought them nearer their fathers. Furthermore, the fathers became more interested in the school.

"We have found another source of friendliness in the admiration of the handcrafts of people of other lands. I must confess that my own respect for native Africans increased when I saw so small an ex-

ample of their art as the wonderful designs of their woven grass belts."

"The more we can introduce children to the arts of native peoples the more their sympathies will widen," remarked the chairman. "Respect for work with the hands will help build brotherhood as well as solve some other problems. We have adopted the suggestion, made by Miss Marion F. Peabody in the *Pilgrim Elementary Teacher* for July 1926, of helping boys and girls to feel that Jesus is especially with them in their workshop tasks because Jesus did handwork too. We try to make his attitude toward work and fellow-workers our own."

"Do you have a real workshop for your handwork?" asked a village teacher. "We have no place except the primary room."

"It is not always necessary to have another room," responded the chairman. "For the most part, the kind of handwork which we do with primary children does not require elaborate tools and equipment. If you haven't a closet in which to store things away, secure some kind of cupboard. When we get our material ready for work, the children like to dignify the task by calling the room a workshop, and so we speak of our workshop period when we meet to make things. When we want to use hammer and saw we secure boxes and work in the basement or out of doors."

"We have been able to utilize a shed near the church," reported a village worker. "Quite an

elaborate doll house was made there from orange crates. The children could hammer and saw and splash paint and paste to their hearts' content."

"How was the doll house to be used?" inquired a teacher.

"It was made for a mission. The children there have been playing stories with it," was the reply.

There should be purpose in making things

"I asked because I saw a doll house in a closet at our church the other day," continued the teacher. "Nobody seemed to know anything about it except that the children in the vacation school had made it two years before. It has been there in the way ever since."

"That is an example of what happens when purpose is lacking," said a vacation school worker. "I never have forgotten the handwork period I attended in one school. The children sat around listlessly. 'What are you going to do with your scrapbooks?' I asked. 'I don't know.' I tried again. 'Who are you going to give your dolls to?' 'I don't know.' 'Are you going to take them home, or give them away?' 'I don't know.' Finally one little girl whispered shyly, 'I hope they will let me take mine to my little cousin.' Then I tried the teachers. 'What are the children going to do with their things?' I asked. 'We haven't decided,' was the answer. No wonder there wasn't any joy of life in that school! The teachers' aim was to keep them busy, the pupils' to do what they were told."

"My experience is quite a contrast," observed another vacation school worker. "I too visited a vacation school, and while there obtained a good outline of handwork for a missionary project. The director told me that the children had chosen to visit various countries on a magic carpet. Each group in studying the country they were to visit had discussed three questions. First: What can we do to help us know these people? If we are to visit them, we ought to understand them. In this connection they had made charts, scrapbooks and villages showing the life of the people. Second: What can we do to show we are their friends? Pictures, letters, and gifts of various kinds had been made. Third: How can we help our parents and playmates to understand and like these new friends of ours? Answering this involved exhibits, programs and parties. The handwork included invitations, announcement posters, favors, decorations, place cards, marionettes, peep-shows, villages, caps and sashes for dramatization costumes, and arrangements for exhibiting handwork made previously. This school was buzzing with activities and enthusiasm."

Value of handwork for projects

"Will someone who has used the sand-table to show scenes from the home life of different nations please tell me how to do it?" requested a new teacher.

"Probably the best way to begin is to use a simple ready-made cutout such as the one entitled 'Direc-

FINISHING A DOLL HOUSE

tions for Making a Japanese House,'" replied an experienced teacher. "The children enjoy putting a garden around their Japanese house. We have bought some of the little figures that come in sets and that are used in the miniature gardens which may be seen at almost any Japanese store."

"When we begin to plan a village or a farm scene to be set in any country, we collect all the pictures we can get of that country. These we use as suggestions for things to include and make," said a primary superintendent. "At first the children's ideas are not very practical, but after they have made several scenes they become good judges of possibilities. Sometimes the thing chosen is valuable for teaching world friendship but too difficult for primary children to make. In this event the teachers do the hard parts, the children watching, holding the glue, passing the scissors, and entering enthusiastically into the process. They seem to identify themselves with the work and always speak of these articles as 'the things we made.'"

"Perhaps you would like to know how we construct a large sand-table," said a rural worker. "We cover any table or floor space with heavy brown paper, folding it up about two and a half inches around the edges and pinning it at the corners to form a shallow tray. We sometimes make a farm or a mission station which needs a space eight or ten feet long. One of our vacation school teachers put one of the long church supper tables on the porch

and covered it in this way, and it made a delightful place to work. On such a table we can put scenes from several countries, or in studying one country we can put on the table a home and garden, a village scene and a farm.

"*Knights of Anytown* is a story-book containing suggestions for building an American village. *The World in a Barn,* also a story-book, sets forth the building of villages of several countries, and the stories in *Windows into Alaska* show how children may transfer their impressions into pages for a novel scrapbook. The various primary educational magazines have many suggestions for making table scenes."

"If one is near a museum, such as the Museum of Natural History in New York, children may be taken there for suggestions for building the home life of many peoples," contributed a city worker.

"Our children have been reading about all the wonderful villages the children made in *The World in a Barn,* and they are wild to go and do likewise," said another. "We have begun by building a Japanese garden and rice field with the Japanese house cutout, but alas, we have no barn in which to build our world. We have room for one village."

"We have solved the problem by getting deep boxes and packing away the set for each country in its own box; then on special occasions we bring them all out and set up our 'world' on the floor in one end of the room. A friend has offered to store

the boxes in her attic, inasmuch as we have no room at the church," reported another teacher.

"What about the value of these miniature models?" asked a teacher of boys. "Wouldn't it be better to have a Bedouin tent large enough for the children to get into, rather than a miniature one on the sand-table?"

"By all means have the life-size things if you have room, but that doesn't necessarily mean that the children will not profit by the things they can handle and set up for themselves," the chairman answered. "One summer we took a piece of burlap and made a black tent which the children used in dramatizing some of their stories of Arab children, but they also had a lot of little black paper tents and camel cutouts, and with them there was much play, with caravans coming across the desert, and camp being made. Both devices were of value."

"Clay can be used for modeling small objects when the home life of any country is being pictured, and it is sometimes used to model houses; but we have learned to use for houses small oblong boxes or strips of heavy paper folded in box shape," said a handwork specialist. "From *Friendship Center in China*[1] and the 'Chinese Home Cutout' we got the idea of using Uneeda biscuit boxes for mission station buildings, hospitals, schools, and so on. We ask our

Some things children can make

[1] Wilhelmina Stooker and Janet Hill (M. E. M., New York. 1924. 50 cents).

friends to save them for us. For dwelling houses we use boxes about two by four inches. Roofs seem to be the distinctive feature in different countries. By studying pictures we have learned to make all kinds of roofs—curved, flat, peaked, whatever it may be. With crayola we draw tiles or color them, with straw, pine needles, or moss we thatch them. If glue won't work we tie or sew things together. We reinforce all our pasting with good gummed stickers."

"We have used peep-shows to picture bits of the life of people," said a teacher. "One of our eight-year-old boys made an Eskimo village. He placed the scene in an oblong box and arranged it to face a small peep-hole cut in one end. Small round boxes formed the basis of snow huts, and these were built up and covered with cotton. Dog teams and sleds were cut from paper. He made a skylight in the top and by use of colored papers gave the effect of northern lights. The children were delighted, and made many suggestions for similar exhibits of other lands. They have constructed an American living-room and a copy of our room at the church to send to some of our far-away friends."

"The children like to make cutouts of a scene for a poster or a frieze similar to the ones for which patterns are provided in *Musa: Son of Egypt, Kin Chan and the Crab,* and *The Call Drum,*" said another teacher. "We can make very effective ones by using black silhouettes on cream paper. Any

photographer or kodak printing station will save quantities of black paper for you, and heavy cream wrapping paper or detail paper can be bought from the paper stores. Sometimes we use a plain or oatmeal wallpaper or the back of a figured wallpaper for our background."

"We have been much pleased with some scrapbooks and charts that we have been exchanging with some of our friends in different parts of the world," said a primary superintendent. "These are made in the form of an illustrated letter. One, the first we made, we sent to a land where the children never had seen snow, and it was full of 'This is the way we coast,' and 'We like to make snowmen like this.' The letter that came back said, 'We haven't as many pictures as you have, but our teacher has taken some with her kodak.' Sometimes the letters will include illustrative drawings. I saw one from Smyrna made that way and the children who received it were quite overwhelmed at the cleverness of the children of Smyrna."

"A very practical letter scrapbook is made by taking a long strip of brown paper twelve inches wide and marking it off into pages ten inches broad," suggested the chairman. "Do not cut, but fold in and out like a fan, and paste the pictures on one side only. The first page may have the salutation and the last the signatures. This letter can be stretched out and made into a wall frieze so that a group can easily examine it, or it may be folded as a scrap-

book. It is a convenient size for mailing, and more attractive than large stiff charts or posters. Paper that has the quality of toughness should be sought, not paper that will flake or break."

Scrapbooks

"Our children have had some agreeable friendship adventures with the storekeepers in our town," said a director of religious education. "They gave us heavy wrapping paper to make the scrapbooks for the children in the contagious ward at the hospital. Our wallpaper store always saves sample books for us, and we make all kinds of lovely book covers and scrapbooks from those. The children always take the books around to show the storekeepers before they are given away, and the men are so pleased."

"Don't we perhaps overdo the scrapbook idea in our missionary giving?" asked one of the older teachers.

"When you make miscellaneous scrapbooks all of the same kind the children get tired of them, especially if you just do it for something to do," replied the director of religious education. "On the other hand, I'm sure any group would enter wholeheartedly into the making of a fascinating group of scrapbooks I saw recently. They all had titles: 'How We Play,' 'The Snow Book,' 'The Autumn Book,' 'Going to School,' 'Helping Mother,' 'The Baby Book,' 'Vacation Book,' 'American Christmas Book,' 'Spring Is Here,' and a lovely one, 'When You Come To See Us.' "

"We are assembling a list of things that children can make for others," contributed a primary superintendent. "We are filing the suggestions in card file under headings such as these: babies, elderly ladies, elderly gentlemen, fathers, mothers, children of their own age, convalescent children, invalids, far-away friends, missionaries, May Day, Hallowe'en, Valentine, Christmas, and Easter."

"I know of a department which has secured the dates of the birthdays of all the elderly people in their church and each one is remembered in some way by the children," added another.

"The gifts for far-away friends must be very carefully selected," said the chairman. "The difficulty of packing things to go long distances must be considered, and of course it is most important to make sure that we have selected something they really will want. When sending to other countries it is wise to consult one's denominational board first. Restrictions and customs duties vary in different countries and change frequently."

Suggestions for gifts

"We always interview every missionary we meet about appropriate gifts. Sets of pictures are one thing that seems acceptable to all," said a teacher.

"One of the loveliest gifts that can go to a missionary is a portfolio of pictures showing the life of Jesus," said the wide-awake teacher. "We made one for our missionary entitled 'Jesus Showing the Father's Love.' We made our selection from the

set of Copping Bible pictures, which are in very lovely soft colors. These we mounted on heavy brown paper, after we had trimmed off the white margin. On the back of each picture was a sentence, such as 'Jesus telling of God's love' or 'Jesus showing God's love by being kind to a little girl,' and the label cut from the margin. We did not bind the pictures together, because the missionary said it was better to have them separate so she could use one or two at a time. We made a portfolio cover of two heavy pieces of bookbinders' board covered with cretonne and tied with straps of the same."

"Do you ever have any trouble with primary children not wanting to give away the things they make?" asked a new vacation school worker. "A vacation school teacher told me recently that it took all her ingenuity to lead her pupils to the point where they would give such things away."

"Perhaps we are not wise to lead primary children to give away all that they have made," said the teacher of a training class. "Nothing seems quite so truly a part of us as the thing we make with our hands, and the development of that particular feeling is very important at this age. Then, again, perhaps the children have a different idea about those to whom they are to give their gifts. If they have set their hearts on giving it to mother or baby brother and we force them to give it up to some unknown person, it must be distinctly hard. We must try to

Forced giving to be avoided

understand their point of view. Forced gifts are not real gifts."

"One summer we were making gifts to send to some distant friends," said an experienced leader. "The gifts were to be placed on a summer Christmas tree before they were packed to start on their long journey. The little people were each making a jointed pasteboard Santa Claus, and were having a jolly time painting his gay red jacket. Carl was taking great pains with his, and was so proud of it that his teacher became alarmed, thinking he would not be willing to give it up. 'Is it possible that he misunderstood,' she thought, 'that he really doesn't grasp that these are to be sent away?' We watched him anxiously as he completed his task and held off a beautiful Santa to look at it admiringly. But we need not have worried, for as Carl came forward with flushed cheeks and beaming face and laid the figure on the table, it was to say, 'There! They'll like that one, won't they?' The boy had been making a real gift."

Summary

Making things with their hands puts children within a group on a friendly basis, and doing the same kind of work that people of other lands do develops a feeling of kinship and appreciation.

The attitude of Jesus toward work and workers should be made the ideal workshop attitude.

An outline of handwork for a missionary project may include making things to help us understand our new friends; making things to share or exchange with them to show that we are their friends; making things to help our friends know these new friends.

Life-size or miniature models depicting home life; posters; picture-letters; scrapbooks, and suitable gifts will enlist wholehearted endeavor if they are purposeful.

Joyful handwork and not forced busy work is the goal.

Suggestions for Study

Study the crafts of other nations and add small pieces of their handwork to your household effects, that your home may help you express appreciation of the people of many lands.

Collect patterns for suitable gifts for children to make.

Place in the record book kodak pictures of the children bearing gifts of their own handwork to others.

Suggested Further Reading

Hidden Years, The. John Oxenham. (Longmans, Green and Co., New York. 1925. $1.75.) For a better understanding of Jesus in the carpenter shop.

Industrial Arts for Elementary Schools. Frederick G. Bonser and Lois Coffey Mossman.

Industrial Arts Text Books, I, II, and III. Bonnie Snow and H. Froehlich.

Primary Industrial Arts. Della F. Wilson.

School Activities and Equipment. Rose B. Knox. Chapter III: Constructive Activities and Equipment.

VII

ENRICHMENT OF EXPERIENCE

"VERY often the attitudes of children toward other people are determined by certain things in their environment which we do not consider of great importance," said the chairman. "I allude to pictures, curios, and articles which may be about them in the home and church.

Pictures are valuable

"I remember receiving a beautiful picture post card of a Syrian mother and baby from a friend who was traveling in the Near East, and taking it to the church for the children to see. One of the children said, 'There are some Syrians living down C—— Street, but I'm afraid of them.' The next Sunday the same child arrived in great excitement. The Syrian mother had just appeared on the street with a new baby, and, said he, 'They looked just like the picture, and I talked with them!' Soon the Syrian mother and that child became great friends."

"We heard our group discussing some people who 'dressed so funny,'" said the wide-awake teacher. "Upon inquiring we learned that they were Russian. I had a copy of *Picture Tales from the Russian,* by Carrick, which we placed on the reading table without comment. The children loved the pictures and stories, and we noticed that as soon as the dress of the people became familiar it ceased to be 'funny'

and became interesting. We found out that practically this whole Russian colony went in a body to work in the sugar beet fields at regular times during the year, and that there were many things we could do to show our friendliness during the periods they were living in our city."

"Pictures are indeed a great help," said another. "Through the pictures a friend is sending from Alaska, our children have come to feel as if they know those Indian boys and girls."

"Be careful in selecting pictures to show to children," advised the chairman. "Avoid those which emphasize things that make the people seem 'queer,' and use instead those that show likable differences. Then too, we should be careful not to over-emphasize poverty. 'You would not like it if we only showed to our children pictures of the slums of New York or San Francisco,' said a friend from another land to me."

Careful selection is necessary

"I wish we could have more pictures of happy people," remarked a mother. "The pictures of people in India which I saw as a child were so unhappy that while I pitied them, even yet I shrink from India, and it's hard for me to learn to like and appreciate the Indian people."

"I had that same experience," contributed the college girl. "Later I was given a beautiful book of illustrations of buildings in India, and I had great difficulty relating my ideas of the people with their

buildings. It wasn't until I met Indian students that I began to realize the culture of India."

"I wonder if all of you know the picture sheets that are obtainable for use in missionary education, representing almost every country," said a director of religious education. "They are especially helpful because they show the people rather than just scenery. They are printed only on one side of the paper, and we are cutting them apart and mounting each picture on heavy brown paper. We keep the pictures filed according to countries, with a reference list of subheadings. Our intermediate department did this as a bit of service work for the children, but we find that the whole church is using the file."

"We have added to our own file large envelopes in which we put the small pictures we clip from magazines," added another.

"We are very proud of our collection of postal cards, which we show in our mirrorscope," said a primary superintendent. "Everybody from our church who takes a trip is reminded that we want pictures of people and not just pictures of buildings. They are quite well trained now, and we are getting a fine set showing children and the things that interest children in many lands. Occasionally someone brings us a picture that makes the people seem ridiculous, but when that happens we quietly lose the picture."

"Do you know the celluloid picture holder which

you can get from Gaylord Brothers, the library supply company in Syracuse, New York?" asked a teacher. "It is made of a piece of transparent celluloid fastened to heavy mounting board in such a way that you can slip the picture in. You can get these holders in any size. I keep two, one for large pictures and one for small, such as the kodak or post card. The children can handle and pat my finest photographs in these holders, and unmounted pictures can be kept and shown safely."

"We get heavy envelopes for filing pictures from the same place," added another, "and binders for our pamphlets. Having things where you can find them seems to me absolutely essential if one is attempting to meet the needs of children."

"I must tell you about the bulletin board we made," contributed a rural worker. "We secured a very large picture frame from a friend's attic, and inside it placed beaver board covered with burlap. This was hung near the door of our church school room, and on it we place pictures related to any current interest of the children. There is always a group of children around it before and after any meeting. Whatever friendship work we are engaged in stimulates them to bring pictures for the board. It is surprising how often we allude to it in connection with our worship services. A picture may illustrate a song or may give us a thought to include in our prayer."

"We have often introduced into the decorations

or furnishings of our room some bit of art or craft work which makes us think of the people we are studying," said an experienced primary superintendent. "We put a beautiful blue cloisonné vase on the table when we studied China. When we studied Japan we hung on the walls a lovely kakemono, the long picture that hangs in 'the honorable recess' in Japanese homes. When we were having an interchange of visits with the Italian mission we hung an Italian flag, together with the flag of our country and the flag of the church. When we were playing Indian stories we used an Indian basket for our offering. Usually we can find something in the homes of the group that will give us the message we want."

Special decorations for the room

"What do you think of having a framed missionary picture in the primary department room?" asked the new primary superintendent.

"Very often the copies of pictures by famous artists which already hang in our rooms can be made to contribute by helping the children to realize that they are the expression of far-away friends, perhaps in Italy, or some other country," replied the experienced worker. "There are pictures, too, of children in native dress which would be suitable for framing. Such a picture ought to be artistic as well as being a medium for teaching world friendship. Photographs of missionaries should be avoided, unless it be a simple one of a missionary with whom

the children have some personal contact. Perhaps a picture of a missionary telling stories to children might be used, or a picture of children representing some group in which your school is definitely interested, but these must be beautiful if they are to become permanent pictures."

"I'm so glad to hear you say not to use portraits of missionaries," said another primary superintendent. "We've really suffered because we have in our primary room a row of old-fashioned portraits of elderly people, some of them missionaries. No one knows anything about them now, and when the children ask who they are, they are told, 'That's a picture of a missionary,' or, 'That's a minister's picture.' I'm sure they think all missionaries are very old men with long beards."

"I like to have a frieze of burlap about the room, low enough for the children to see, where we can hang several pictures and change them frequently," said a leader. "We use the lovely colored pictures from the World Friendship set or from the Children of Many Lands."

"We have no frieze, but we have run picture wire below the moulding of the wainscoting, hanging pictures from that with art clips," contributed a young teacher. "We have also used panels of beaver board, covered with monk's cloth and hung very low, on which we fasten pictures with thumb tacks."

"Our primary room is used for so many organizations that we have found it wise to hang our

pictures on screens," offered a worker from a small church. "The children like to come early each time and help place them. Often when we know that we are to have a visitor from another land, a missionary or a native, we prepare by putting up a few pictures of children of that land. Always the children's interest is aroused, and by the time the visitor has arrived they are ready to talk freely and intelligently with them concerning the children of that country. Food and play are favorite topics of conversation."

"We are out in the country and don't have many such visitors, but we prepare for a pretended visit in the same way," said a worker from a country church. "We put up the pictures and encourage the children to add to the collection. Then our story teller plays she is from another country and has come to pay a visit. Sometimes she comes in costume, sometimes she just brings some little thing to symbolize the country. She is always prepared to tell about the land, and perhaps a fairy story that the children of that country love. There is a mother among our group who has several national costumes, and sometimes we have her children dress up and pretend they are visitors from another land."

Costumes and curios interest children

"If children play games in the costumes of the different countries it helps them to feel that we are all much the same, that clothing makes no difference," added another teacher. "We have a set of kimonos made for us by a Japanese girl who studied in this

country. Our children put them on and play Japanese games or dramatize bits of the home life of the Japanese. We are using these to begin a costume chest. We want to have children's costumes from each country with which the group has contact."

"Clothes are a barrier many times, even to adults," said a director of religious education. "I remember how I felt in Holland. As our train stopped at a station and the people went past our car on the way to market, we American tourists put our heads out of the window in the hope of seeing some wooden shoes. To our surprise the women on the platform quite doubled up with laughter, pointing to our American hats, which were too much for their risibilities. I know just how our immigrants feel now when our children make fun of them. No one could be expected to keep up with our absurd hat fashions. But the costumes of native peoples are always interesting when they are known."

"Our church is in a city where we see not only a great many newcomers to our country of the peasant type, with their interesting clothes, but many foreign students who sometimes wear at least a touch of their native costume," a superintendent said. "We too have started a costume chest and are putting in it whatever we find—a fez, cloth for a turban, a shawl, a Chinese blouse, a Japanese kimono, an Italian apron. Occasionally we dress and present one of our number as a new pupil who has just come to us from another land. We try to

make her feel at home in our group. We have found this simple dramatization a good preparation for an actual arrival. The study of costumes has been a point of constant interest between student friends and the children. They have something to talk about when they have native or missionary visitors."

"We need to be exceedingly careful that our representations of costumes of other lands are true to life," said a dramatic director. "People are sensitive about being misrepresented, as we would be ourselves. In playing stories with children I like to use just a suggestion—a cap, a belt, a sash, a headband or apron, something that is an indication rather than a full costume. On one occasion when we had costumed the children fully, I was dissatisfied and said to a native student who was helping, 'What is the matter? They don't look right.' 'Perhaps it's because everything is so new,' she answered; 'it would never be so in real life.' Since then I have learned to use old material and to dye it in faded tones rather than bright."

"We have used costume study as a basis also for making friends with the parents," said a mission worker. "The Italian mothers were greatly interested in the costumes for a boy and a girl which one of our friends brought us from Italy. They have offered to lend us shawls and aprons at any time. Children love to touch and handle fabrics. Color fascinates them, too. A Roman striped silk

ribbon from Italy, a piece of pineapple cloth from the Philippines, a bit of Japanese crêpe, a homespun scarf from the Southern mountains, a Navajo blanket, a piece of Belgian lace, a rug from Persia, these are some of the things I have borrowed from the homes of the community for sense training and for friendship purposes."

"I think my missionary interest began with a quaint old cabinet of curios in my grandfather's home," an older woman said. "After going over all the things one by one, I was allowed to choose one, and grandfather would tell a story about it. That was all the missionary education I had as a child. In fact, I don't remember one single bit of missionary teaching I got at the church. I suppose something was said about it at Sunday school but it made no impression on me. But grandfather's stories took me all over the world and made me long to know the people and share with them all my good things."

"We have a cabinet for objects in our primary room," said a leader. "I have a hard time getting the sort of things that will help in understanding the child life of other countries. Missionaries send us almost as queer things as we sometimes pack to send to them. A Japanese student looked at my Japanese things and said, 'Tourist stuff,' and when a teacher from a Navajo school looked at my Navajo collection, so labeled, he said he couldn't find a single Navajo piece in the collection."

"What kind of objects do you think we ought to have for primary children?" asked a new worker.

"Things that the children of the country use in their everyday life—playthings, dishes, bits of wearing apparel," responded the leader. "If they are prettier than ours, all the better. Every piece should be labeled correctly to tell just what it is and where it came from."

"Did you ever consider how rich in world friendship material people's homes might be?" asked a school of missions teacher. "I've been amazed at the quantities of small articles from every country on the globe we have been able to find in the homes of our community. When we were studying South America I thought, 'Now we will not be able to get the personal touch, or anything made by the South Americans.' When I mentioned it to the children one boy said, 'I have some cards. My cousin works in South America, and Judge Howe, who lives next door, has lots of things. He's been down there three times.' Said another, 'I know a woman whose father has some land down there. Maybe she's got something.'"

Community often has usable material

"When we studied Africa the same thing occurred to me, until I found that a church in our town helped support a missionary in Africa and he had sent home many interesting things," added the chairman. "In another church was a woman whose cousin was a missionary in Africa, and she had a wonderful

collection. These churches were not of our denomination but they were glad to lend us their pictures and material. Sometimes an interest in people at a distance helps us to make friends here at home."

"I wonder if you know that it is possible to secure collections of curios from almost all of our boards of missions," remarked a missionary. "They are obtained by paying a small rental fee, or in some cases by merely paying the transportation charges. Costumes and stereopticon slides are obtainable in the same way. Often we do not realize how much help our boards are offering us."

"There is another bit of material in the homes which will help us know the people of other lands, and that is the music," said a primary superintendent. "We have been sharing with each other the victrola records of folk music. The Victor Company has a fascinating pamphlet catalogue of music from all lands, and we are constantly making additions to the list of records available in the community itself."

"Encouragement is given mothers who have come among us from other lands to teach their children the lullabies and melodies of their childhood. We use these in our group work at times," a mission worker said.

"When we sang 'Away in a Manger,' which the primary children have known since their beginners department days, we talked of the little German chil-

dren who first sang it. Often we connect a song or hymn with the people with whom it originated," contributed the rural worker.

"If we would only look about," said a leader, "we would find countless things speaking to us. We must learn to put some of this material into the children's surroundings. How bare and lonely are the lives of many children when with a little thought on our part we might make them full of friendly contacts."

Ways of enriching experience

"On the other hand, is there not danger, in these days, of too great enrichment, of seeking to develop too many things?" said a teacher. "Recently a mother told me she deliberately kept back part of the gifts sent for her little daughter's birthday, thinking that she was being unduly stimulated."

"That is undoubtedly true for some children, but we should see that things are evened up, for there are masses of children that do not have any such birthday," said the chairman. "What we are really emphasizing is the need of making our experiences meaningful, not superficially crowded and not meagre. We must not have scattered, hop, skip and jump lessons, but must spend time and effort on a few worth-while things."

"And remember that some experiences will be meaningful for juniors which will mean little for primary children," put in a director of religious education. "We make a great mistake in trying to force interests that would better be left until later."

"However, some primary children develop interests and have needs that other primary children do not. I have discovered this since I began actually to live with children and not just read about them," said a teacher.

"I remember, when we first began in our Sunday school lessons to try to give children experiences other than listening, that we jumped from one thing to another every week," said another teacher. "Contrast that with the enriched continuous thought of a primary course like *Child Life and Religious Growth,* by Edna Bonser; or the graded primary lessons, *God's Friendly World,* by Jeanette Perkins, where experiences are carried along from week to week, one building on another. To those of you to whom the idea of centering your work on experience is new, I would suggest your getting such a course and reading it through."

"The most important phase of all this enrichment of which we have been talking," said the chairman, "is that it puts Jesus and his way of living into every part of the child's life. To use George E. Dawson's happy phrase, 'everything in a child's surroundings should be interpreted religiously.'"

Summary

The enrichment of a child's life may come through the incidental things which go to make up the atmosphere which surrounds him.

Pictures well selected and carefully filed are great aids in world friendship teaching. Opportunities for both

permanent and temporary placement of them are necessary.

The decorations of a room may give a worship suggestion or tell a story.

Costumes of other peoples help us to put ourselves in their places.

Fabrics, nature material, curios, music of other lands, all help us to appreciate and understand.

We need to plan definitely to put constructive material into the lives of children.

Interpret the child's life religiously through continuous, expanding experiences.

Suggestions for Study

Make a picture file and begin a collection of world friendship pictures.

Study the room in which you meet the children oftenest, and list the decorations and articles which are there or might be placed there which could be used as world friendship teaching material.

Collect pictures giving costume suggestions of different lands, and make a few simple costumes of those countries that are not so well known.

Arrange with some distant group for an exchange of nature material such as pressed flowers, leaves, greens, berries, seeds or nuts.

Suggested Further Reading

Curriculum of Religious Education, The. William Clayton Bower. Chapter VII: How Experience Is Enriched and Controlled.

Primary School, The. Annie Moore. Chapter IV: Children's Purposes and Plans.

Projects in World Friendship. John Leslie Lobingier. Chapter VI: Projects in the Primary Department.

School Activities and Equipment. Rose B. Knox. Chapter VI: Supplementary Activities and Material.

VIII

THE HOME AND MISSIONARY EDUCATION

"TO me the home atmosphere is a most important factor in education," said a city worker. "But how are we going to help children in social living in these days of organized charity and small apartments? A woman well known in social work once said, 'How could I help but be interested in people? I grew up in a home from which no one was ever turned away. Years after my mother was gone, workmen who had worked in our home told me my mother was the best woman they ever knew. She was always kind and helpful to people in trouble.

Home atmosphere affects the teaching process

Many a night in that Western home we children would waken, hearing voices, and going down in the morning find improvised beds in the sitting room and a family who had been driven in by the storm or had missed the way, eating breakfast.'

"Those who live in rural communities have an opportunity to provide children with an environment of concrete kindliness which those of us in the cities do not have. I have heard of a mother who took her children down to the offices of the charity organization and let them see the machinery for handling cases, but that seems to me a poor substitute for the actual witnessing of kindly helpfulness."

"Such a visit ought not be a substitute but an additional help," said a social service worker. "Don't you think the principle of kindly living could be carried out now as well as in more simple, bygone times? It seems to me we miss the point of your friend's story of her mother if we do not see that it was the kindly, everyday quality of her way of living that counted. We have painters, paper hangers, plumbers, and workmen coming into our homes, too. We still can give helpful hospitality to our neighbors. I'm sure I know women who do, even though they have always lived in small apartments in congested sections of our big cities. Indeed I think of one now. When you go down the street with her, you see on every hand smiling delivery boys and friendly clerks, with their hats off to Mrs. B——. She knows their families and all their troubles. Her son, a lawyer, tells laughingly of a big black truck driver who hailed him on the streets of New York with, 'Hi, there, Harry! How's your mother?' It was the man who had hauled their trunks to the station more than once.

"I know families in crowded tenements who have kept up the custom of family worship and who are living a life of kindliness toward the people with whom they come in contact. When I hear people intimate that we can't live in a Christian brotherly way in these modern times, I have a feeling that they are probably shutting their eyes to opportunities."

"In my family, concrete needs and ways to help crowd in upon us," said a city father. "Organizations are constantly making vivid appeals and we find we have to be very careful about letting the children hear too much about physical suffering. Said a small boy of the family at Christmas time with a sigh, 'There's an awful lot of poor folks in the world. At school we're making things for poor people, at Sunday school we're taking gifts to poor people, and all the Santa Clauses down on the street are working to get money for poor people. Tonight there is a picture in the paper of a poor little girl with an empty stocking.' No wonder he couldn't eat any supper with that burden on his heart. We saw to it that there was no more emphasis on suffering in his Christmas planning. We emphasized the happier side of Christmas, and he went off in his little red Santa Claus suit to take presents to some lovely old ladies and near-by playmates. Some of them were poor but nothing was said about that; we were just playing the Santa Claus game of happy giving."

Overburdening children's sympathies

"Perhaps you have taken up this question before," one of the group said, "but I should like to ask if you think parents ought to discuss with children the causes back of the social injustices of the day. Should not this boy of whom we have just been hearing, learn that it is possible to change the

world by removing the causes of poverty, so that there won't be so many poor and unfortunate people?"

"By all means we believe that the child who is old enough to feel burdened by the wrongs of the world is old enough to know something of how those wrongs can be righted," said the chairman. "There are people who seem to feel that we should keep children carefully away from all knowledge of social injustice until they are grown, and that then their knowledge of conditions and how to deal with them will come overnight. Doctor Coe in his *Social Theory of Religious Education*,[1] says, 'To keep children dependent-willed as long as possible is to isolate them into a social class even under their father's own roof. Denying them the experience of progressive cooperative judging, fits them for none but arbitrary social relations thereafter.' Again he says, 'Even young children can participate from the heart in great social enterprises, because the greatness of social enterprise grows out of the elemental character of the human need that it seeks to meet.' Primary children are old enough to understand something of how such things as 'low wages,' 'unemployment,' 'unsafe conditions,' 'long hours,' are causes of poverty and sickness and ignorance and lack of opportunity."

"I know a home where the parents talk very freely

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not only before the children but with them, about these things," observed a worker, "and I have always feared it might make them discontented."

"Don't we want them to be discontented with wrong conditions?" said a teacher. "Such discussions are a mistake only if they fail to go far enough to show the hope of change and the part we can play in that change."

"Don't you think talking over the affairs of the home itself, letting the child have a part in deliberation and decisions, is a good basis for discussion of affairs outside the home?" said the mother who knows how. "The child of a democratic home will be much more likely to be a democratic member of society. Autocratic homes make for autocratic society."

Democratic homes produce democratic citizens

"You are quite right, we ought to understand at home as well as in the school the value of a court of arbitration, which one mother laughingly told me was continually in session in her home," assented the chairman. "The child who learns how things can be settled by this method is learning a splendid lesson."

"Do you really think he will make the transfer to the idea of settling questions of social injustice by the same method?" asked a thoughtful mother.

"Why not?" replied a teacher. "And especially if we tell him stories showing that the situations have the same elements. These primary children of ours are, many of them, already reading the news-

papers. One of the things we can do for them is to make the words cooperation and arbitration mean something."

"A second thing we can do is to set the child a good example," added a father. "Children get a great many ideas of bargaining, of selling, of employment and treatment of employees from the way the people in the home manage these things."

"And I suppose the child is influenced by the conversations he hears in the home more than we could ever measure," said another father. "I know that my interest in the education of the Negro roots back to my childhood when I listened to the stories and conversation of my father as he talked with his friends. He died when I was a lad of eight, yet I still remember statements he made and they have consistently influenced the course of my life."

"A friend of mine from the Philippines has just been visiting us," remarked a mother, "and my husband and I have been discussing with her the relations of our government to the Islands. We did not suppose our eight-year-old son was listening, but he has besieged us with questions ever since. His sense of responsibility is so keenly awakened that I am sure they have gained a lifelong champion. I believe even primary children have a right to know that there is a possibility of their helping to make the world a better place than it is."

"We mothers in the home can do a great deal by cooperating with the children's teachers," said

another mother. "A neighbor of mine told the teacher of her eight-year-old boy that she was deeply distressed because her son was talking a great deal about 'dagoes.' The boy wasn't acquainted with Italians but he evidently was picking up an attitude from some of his schoolmates who were speaking contemptuously of Italian laborers.

"It was arranged for this boy to do a bit of special study concerning Italy's contribution to American art, music and literature. Then he was taken to visit an Italian mission where he became much interested in the children of Italian laborers. To this was added an investigation of the sort of work Italian immigrants did in this country and what we could do to help make their life happier. By the time this was ended he was a champion of those same Italian laborers. His mother reported the prayers which reveal his understanding. 'Father, we thank thee for jobs. We thank thee for work. We thank thee for all the beautiful instruments the Italians make. We thank thee for all the other things they make. Maybe they helped me to see Grandmother' [referring to the building of roads and railroads]."

"That mother has evidently led her son to express himself very freely in his prayers," remarked another. "I would like to know how that free expression may be obtained."

"It is not possible with all children or all mothers," replied a leader. "But certainly if we encourage

the children from the beginning to talk freely to God of everything that is on their hearts we will have more natural and spontaneous praying than if we always depend on a ready-made prayer. There has recently been published a volume called *Children's Prayers, Recorded by Their Mother.* In that family, which I happen to know personally, the children express their thoughts when talking with God in a beautiful, natural way. Such a record is a revelation not only of what children's prayer life may be, but of their understanding and thought of social problems. We can teach children in the home to talk to God and to measure the life about them by Jesus' way of living. We can help them to feel that the influence of Jesus is helping change conditions in the world today."

"In the children's playroom of a family I visited recently," said a college student, "there was a bulletin board and a table on which was a collection which interested me a good deal. There were pictures of a cook, a delivery boy, a grocer, a postman, a milkman, a baker, a telephone operator, an ashman, a man delivering coal, a gardener, a shoe clerk, a cobbler, a street car conductor, a bus man, a sexton, a carpenter, a mason, a painter, a doctor, a Sunday school superintendent, a seamstress, a laundress, a minister, and a father and mother.

A home bulletin board

"Upon inquiry I found that pictures were placed on the bulletin board and table by the three boys of

the family according to the season or some special interest of the group. The eight-year-old explained the collection. 'You see, in February we had the pictures of Washington and Lincoln, because they were great helpers. Then this month we put up pictures of the helpers that all of us know, and we're trying to be especially nice every day to them. There's an awfully long list.' 'Yes, there is,' we remarked; 'and what are you doing to be nice?' 'Well, you see, we can be polite, and we can be sure and thank them for the things they do for us. We don't always do that, you know. Then we are trying to know something about their work. They work awfully hard.' 'We've got a lot more helpers to put on the list,' chimed the six-year-old, 'just as soon as we find good pictures in the magazines. When we went to Grandma's we got acquainted with the engineer and the conductor and the brakeman and the newsboy and the porter. The porter's name's Carl and I like him best.' 'The engineer was great; he has to be so careful, and he liked it when we went up and said thank you,' said the eight-year-old. 'A street car motorman and a bus man have to be careful too,' said six-year-old. 'We won't let the boys tease them any more.' 'I tell you who has to work hard,' said eight-year-old; 'the doctor, and he is always so kind.' The pictures were in all forms, taken from magazines and advertisements as well as from the Perry Company and other special sources."

"What puzzles me is how to help children overcome their tendency to dislike foreigners," said one who had just come into the group.

"You have stated your problem wrong," exclaimed a leader. "It is, how to keep the adults from destroying the children's tendency to like everybody; how to keep the grown-ups from prejudicing the children by some slighting remark or action revealing prejudice of their own."

"Then what is your idea of the nature of race prejudice? I have heard some people talk as if it were inborn," said the newcomer.

"Little children manifest no feeling of prejudice against other races until they feel and see something of it in the people with whom they live," explained the chairman. "That is why adults who work with children should strive to rid themselves of every trace of prejudice. From infancy children are quick to see and feel the attitudes of those about them. Race prejudice is taught. It may be taught in a very indirect way, and it may be taught so early and so thoroughly that we cannot get rid of it."

"I cannot see how it is taught," replied the newcomer.

"It is taught largely through everyday manners and customs," a leader explained. "Through their tone when they mention people, through their spoken opinions, through the traditions of the home and neighborhood, those in the child's circle teach him race prejudice; that is, they pass on to the children

their own habitual attitudes even when they make no conscious attempt to do so. On the other hand, people in just the same way can pass on kindliness, with this important difference, that in this case you have a natural tendency toward kindliness."

"Speaking of the effect of the customs of the home in teaching race prejudice, I remember the teaching of race friendship in my home," contributed a professor. "My father taught in a college and he deliberately planned to bring students of many races into our home. It was the natural thing for our family to break bread with men of different color. Father would herald their coming with, 'There's a splendid fellow from Hawaii that I want you to know. I'll bring him up to supper tonight.' Or, 'There's a charming Chinese lad in my class. I'd like to have him know you.' There was nothing in his tone or conversation that hinted of condescension. In consequence we grew up feeling that it was both a privilege and a pleasure to know people from all over the world."

"I knew a mother," said a teacher, "who made a practice of arranging contacts for her children. 'Mary and John are free now from school—is there something we could do at the mission to help you get ready for Christmas?' she would telephone to a harried mission superintendent. 'I'd like to have them know the mission, know you, and know the children there, so we can come if you want us.'

Arranging contacts is the privilege of parents

No one has quite the opportunity parents have of arranging situations, of making possible contacts with people. The children in that home had had no contact with Italian immigrants until the mother arranged for it in this way. By the time the Christmas festivities were concluded, Mary and John had played and worked with Italian children and adults, and had formed a real liking for them."

"One year a primary department gave a party for the primary class from the Negro church," said a worker. "The next year the same teacher was working with the class and also with the group of Negro children, so she arranged for the Negro children to give a party in return. Two of the white mothers hesitated about letting the children go. One finally said, 'I have decided to let Beatrice go. We can't talk brotherhood and not act it.' The other said, 'Dick's father and I have decided we cannot let him go. We have lived where prejudice was very strong, and we can't quite get over it.' But we were pleased to find that this father and mother did not pass on their prejudice to Dick. They simply arranged for him to be out of town. Dick did not know that his going had any connection with the party, and when he returned he was full of interest about everything that had been done and full of regret that he had missed it."

"In health teaching, parents are finding that children's health habits are aided through work with the social group in school or church," observed a mother.

"For example, children who do not like milk or vegetables learn to like them at school when they eat them in company with others. Has that any lesson for us, I wonder?"

"Yes, the strong pull one way or the other of the child's teacher and playmates must also be recognized in this field," responded the chairman. "Recently a religious educator said, 'I would no more approve of a teacher of religion for children who was not missionary-minded than I would approve of a public school teacher who could not read or write.' Parents who believe in world brotherhood and peace should be concerned with the teaching their children are receiving, both in public school and church school."

Influence of the social group

"I sometimes think our primary children are learning more from their playmates before and after school than they are from their teachers or parents," said a mother. "And because I feel this so strongly, we have organized a play group in our neighborhood. The aim in the group is to be good neighbors. It is surprising how many acts of service are being performed by this play group."

"I was interested in what you said about giving children definite approval when there were acts of good-will. Will you tell us more about that?" requested a father.

"At times it is expressed by participating in the child's feeling of satisfaction when he has success-

fully completed a piece of work; at other times it may be a smile of pleasure at the right decision, or a bit of conversation concerning the action involved, with a definite statement of approval," said the child-study specialist. "Again it may be some word of encouragement when that is needed to ensure that the act will be completed enthusiastically.

Effect of parental encouragement

"But we must not overdo our expression of approbation and make children self-conscious concerning their good deeds. Recently I heard this story. Jane was an orphan who worked in the home of a well-to-do farmer and went to school in a rural community. One morning she was not at school. The story came out that she had run away and had been picked up and given refuge by a man from the city who had found her with her bundle, crying, beside the road. She had told him she couldn't stand the cruel treatment of the farmer's wife, and was on her way to the home of Marion, one of her playmates, who had always been kind to her. Marion, when she heard this, was greatly surprised. When she went home she told her mother, saying, 'I didn't know I had been kind.' Not by a word or a shade of expression did the mother spoil her daughter's un-self-consciousness. 'Poor Jane,' she said, 'isn't it nice that she is to have a real home with the good man who found her.' Now Marion is a woman, and when she told me the story she said, 'I had really

expected that my mother would praise me, but by just taking it in a matter-of-fact way, although I knew she was glad, she kept me from acting like a prig and from ever boasting of my good deed.' "

"Yes, but Marion did know her mother was pleased," said the chairman. "Suppose the mother had said, 'You'd better be careful, I don't want you bringing any orphans here for me to take care of.' Then the effect would have been different. Marion would have been afraid to be kind."

"You are quite right," said the child-study specialist. "We do not want to overdo our praise, neither do we want to check the generous impulses of a child's heart."

"I have read that a feeling of pleasure following expression in action nearly always ensures that the action will be repeated," said the father.

"True, that is coming to be recognized as a help in building up right habits," replied the student of child study. "Fathers and mothers have very great opportunities to see that work and play with others and service for others are carried out in such a way that there is a glow of satisfaction. This means that the purposing, planning, executing and judging of any enterprise must be entered into thoughtfully by parents, for teachers in the home must be concerned about their methods and material just as much as teachers in the school. It means making sure that children undertake practical plans for expressing their good intentions, and it means sticking

to things until they are done. It means approving of good actions as well as disapproving of bad."

"Parents deprive themselves of a great deal of pleasure in not definitely planning to work with their children in the performance of acts of kindness," said a mother. "My little daughter and I are dressing dolls for some children at the neighborhood house. It's fun for both of us to work together."

"When we were studying *Musa, Son of Egypt,* one of the fathers in my group became intensely interested," reported a teacher of boys, "and spent hours with his son and the other boys helping them. They went to the museum, to the library for pictures, they put up a tent in the back yard and 'Musa' visited his Arab friends there. It was fine to see how much that father's interest added to the pleasure of the boys."

"Mothers cannot use the definite program of a school," remarked one of them, "but I wish we might systematize our work in the home so that we were more sure we were covering all the things we ought to do."

"A 'calendar of friendship' is the basis of planning in one home I know," said a leader. "The parents made out a list month by month of the things in which the children were interested at that season. In a parallel column they jotted down ways in which these interests might be shared with the people on their friendship list. For instance, the jottings read:

A calendar of friendship

"'*September.* School opens. Call on teacher, invite her to supper.—Snow apples ripe. Take a basket to Grandma S.—Wild asters. Pick bouquet for Aunt Sarah at Old Ladies' Home.

"'*January.* Snow. See that little Harry [who owns none] has a ride on sled.—Build snowman for Jasper [a crippled lad].—Take snapshots of children in the snow to send to Fanny Mabuda in Africa, where they've never seen snow.—Pop corn. Invite a few mission children to help pop. Take Miss B. a bowl.

"'*June.* Wild strawberries. Take auto load out to West Hill field.—Roses. Bunch to mothers at day nursery.—Wading at lake. Ask Bobby [colored laundress's son] to go with us.—Kodak. Exchange snapshots and pressed flowers with California children.'

"Suggestions are added to this list every year. 'There are always things we think of too late, and if we jot them down perhaps we'll think of them in time another year,' these wise parents say."

"That sounds like a good plan for any family," the chairman said. "The thought just comes to me that we have not yet discussed the giving of money to missions."

"Are primary children too young to give money?" asked a young mother.

"I don't think the children I know have any money except what is handed to them by the parents, and

that really ought not be called the child's gift," a teacher put in.

"It all depends on the way the parents turn it over to the children, doesn't it?" said an experienced leader. "If they do it with the attitude of, 'Here is some money. Take it to church and drop it in the basket,' certainly that is not helping the child really to give. But there is another attitude, which may be expressed to the child like this: 'We are all members of this family and we all work together to make it a happy group. Father receives money for his work, but all of us help him to earn it by the way in which we help in the home. You know that we spend some of the money for food and clothing, and some we save, and some we set aside for gifts. Here is some of this family money. It is for you to spend, to save, and to give as you decide. Very soon you will be able to do work for which you will receive your own money, and then you will have to take care of it yourself, so you must learn how to do it in the meantime in the very best way possible.'"

Money gifts need supervision

"You believe, then, in giving a child a regular allowance. What about a child earning money?" asked a father.

"When we give a child an allowance we should teach him how to use it," said the experienced worker. "It is also important to help a child to learn how to earn money. It is in these little earn-

ings that he gets his first teaching in business relations, and it is important that these relations be built on right principles from the very beginning. As a child learns to earn, it is important that he learn to spend and to give some of his earnings to help others. The religious motive should be present in the teaching of earning, spending, saving and giving. 'What would Jesus like me to do with my money?' is a question they are not too young to ask. 'Because I want to help Jesus' is a reason a child often expresses for his giving."

"I recently visited a home where the small son had a certain responsibility selling milk to his grandmother and a few neighbors," said a field worker. "All that summer this business was the basis of problems in arithmetic, as he had to make up back work in that study. The matter of giving entered into the budget. It seemed to be a natural wholesome project."

"The seven-year-old boy in our home earned money hauling groceries in his little express wagon for a neighbor," said a proud uncle. "He had been doing it occasionally as a bit of neighborly service, but when he was offered a small sum for doing it regularly we allowed him to accept. He has put a portion of his earnings into the school savings bank. With another part of it he provides some of his school supplies, pencils, drawing materials and so on, and he also has a bank in which he keeps a part for gifts. There he places his regular gift each

Sunday for God's work, and there he can go when particular cases of need arise. When he is presented with a money gift he faces a problem regarding its disposal. 'Shall it go into the savings fund or the gift bank?' is always a weighty question. He is already looking forward to college, and after he began to talk about that his parents helped him to understand that some day his saving fund could be used to help with his education."

Children's share in parents' time

"I should like to discuss another kind of budget, and that is the parents' time budget," said a mother. "It is very plain that if we are to do the type of missionary education discussed here, the parents must give time to being with their children."

"I'm glad you put it that way—time to be with their children is what parents must give if we are to have Christian living," said the chairman. "We have the parents who consider everything else of more importance, as well as the parents who give their children definite place in their daily plans. A great many parents would say that they spend all their time on their children, but that does not take the place of spending time with their children."

"Then, too, we have the parents whose daily grind of work only enables them to earn a bare living and leaves them no strength or leisure to spend," said the social service worker. "That is one of the present day social conditions that we must change

for children's sake and for everybody's sake if we are to have a better world."

"There is a large percentage of parents, however, who, having time at their disposal, choose to do everything else with it except to live with their children," said a leader. "We found upon making a survey that even the lowest-wage earners in our church had time to spend with their children, but the problem was to persuade them it was of importance. We need the help of the church in teaching parents to understand their children and how to talk, work, and play with them in the interest of Christian living."

Summary

The overflowing friendliness of home teachers may form a part of either a city or country child's experience.

Guard against the pity that overburdens a child's heart, but do not deprive the child of the knowledge that leads him to champion the cause of the needy or oppressed.

Cooperation between teachers in the home and teachers in the church is needed to solve many problems.

If children have been led to talk to God, they will naturally express their friendliness in prayer.

The books, pictures and music of the home are important helps in teaching world friendship.

The influences of the home inevitably tend to teach either race prejudice or world brotherhood.

The social group in which the family moves influences the children's attitude toward other people. So does the child's play group.

Parents have the chance to encourage good works through example, fellowship, and approval.

The best modern methods are none too good for home teachers, and there is need of their studying their tasks.

Experiences in earning, saving, spending and giving should be provided by the home.

Home teaching in world friendship takes time but is worth putting in the schedule.

Suggestions for Study

List the home teachers of the group of children with whom you are associated. Check those that are probably teaching race prejudice. Study how you may change their attitudes.

Visit a good home teacher and discuss your mutual problems in teaching world friendship.

Start a calendar of friendship.

Make a time budget for yourself in which you increase the amount of time given to being with children.

Suggested Further Reading

And Who Is My Neighbor? Prepared by *The Inquiry,* New York.

Child Nature and Child Nurture. Edward Porter St. John. Chapter VIII: Training the Child to Regard Property Rights.

Social Theory of Religious Education, A. George Albert Coe. Chapter XV: The Christian Reorganization of the Family.

"World Neighbors," by Patty Hill, Mary D. Davis, and Elisabeth Rotten, in *Childhood Education Magazine* for June 1928, page 458.

IX

THE CHURCH ORGANIZED FOR MISSIONARY EDUCATION

"THIS discussion has led me to see that missionary education is not a separate thing in the program of the church for children, but something which is interwoven throughout all religious education," said an earnest worker. "I had always supposed that a school should allot a certain time for missionary education or have some separate missionary organization, but you imply that it should come in as a natural, normal part of the whole training of the child. You would, I suppose, follow some definite plan?"

Missionary education vital to religious education

"As a matter of fact," replied the chairman, "especially careful planning is necessary, and planning of the sort in which the children themselves have part."

"Do you think primary children can be trusted to make their own plans?" came an inquiry.

"I think they should be encouraged to make decisions as far as possible," responded the chairman. "Sometimes two or more courses of action may be put before them and they be allowed to choose. Children learn in proportion to the creative initiative they are allowed. We ought to use every idea of theirs that is possible. This doesn't mean that the

teacher cannot suggest too. She is one of the group, and as such will naturally contribute her own suggestions."

"One six-year-old child, after making a real thought contribution, remarked in a satisfied way, 'I know things, too; I don't know as many things as you do, but I can think things.' It marked a real awakening in his life," said a teacher.

"Don't be afraid to wait for children to think," advised an experienced teacher. "In my observation of good teachers I have found it a marked characteristic that they did not hurry the children in their planning."

Pupil initiative

"But we have been putting certain situations before our children and then asking them what to do, and they don't seem to have very many ideas," said a discouraged teacher.

"Perhaps they do not have enough experience in those particular situations to judge," was the answer. "Our rule is to develop a situation where they naturally recognize a need, a situation to which they would respond normally. Or perhaps they are not yet accustomed to planning."

"I come from a school where there is absolutely no thought of any missionary education," said a member who had not ventured to speak before. "How would you begin?"

"First with your workers, teachers, and parents, to make them more world-minded and better informed concerning missionary work," said the

chairman. "We take for granted that they already have a desire to help bring in the Kingdom of God. But they also need to study people and to study missionary work.

"A careful study of the general attitude of the work of the school should also be made. You remember the child Professor Coe tells about in *A Social Theory of Religious Education,*[1] who compared two schools as follows: 'In that one they teach you all about God, in this one they teach you to help God.' "

"If we are going to help children to work by that method, it means a reorganization of our children's work in the church," said the discouraged worker. "I can't see a place in *our* church for children to have the freedom to learn to work. The primary department in our Sunday school is—well, the children just sit and listen, and Sunday is the only time they come inside the church. Of course the teachers tell them they ought to live out the lessons in their everyday life, but nothing definite is planned for them. We never have any parents' meetings, so the parents don't know anything about the department."

"It is quite possible to transform a department like that and to change those passively listening children into working groups, with the teacher as counselor," said an experienced worker.

"I've heard of some schools that expressly allot

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five minutes to missionary work each Sunday. Is that what you mean?" said another newcomer.

"We mean something bigger than that," said a progressive primary superintendent. "We mean that the entire time will be so used that even when we are teaching the children about God it will be with the definite purpose of helping them to work with God. The teacher's story and everything else will be a purposeful part of it. We must see everything related to God's love as revealed by Jesus Christ. Our missionary information is a part of that revelation. We can only learn to work with God by practising. It is a severe criticism of our church schools that in the past one's procedure has been limited to formal teaching of the precepts of love, with no provision made for opportunities to practise it. Many people are horrified in visiting a church school where an attempt is being made to allow the natural friendly impulses of children to express themselves."

"If our curriculum is to be altered in this way, won't that mean different arrangements for seating the group, for example?" asked a teacher.

"Fortunately church school rooms have never had the seats and desks screwed to the floor as have many of our day schools, and so we have not had to sit in straight lines," said the progressive worker. "This makes it much easier for us to fall into informal groups, and to have a clear floor space to move about in if we so desire."

"But are there not certain Sunday customs which make it hard to carry out a complete project? In our church, for instance, we can't sew on Sunday and therefore we can't make the curtains needed by the Italian mission," said a teacher.

"True, but you often get this type of work into the week-day program," said another member of the group. "One year our superintendent told us some stories from *Musa, Son of Egypt* and we began some work in connection with it that made the children suggest meeting on week days, so we met regularly for eight weeks. We took a trip to the museum, played games, dramatized the stories, had a party for another primary department of our town, and made some gifts to send to a missionary."

Sunday and week-day sessions desirable

"Study of that same book was used with us as a definite part of the week-day school curriculum, and the pupils retold the stories in the Sunday session," added another. "Our problem is not the problem of beginning this work, but the problem of correlation, so as not to do the same thing in Sunday school, week-day school, and mission band."

"Perhaps you need to organize a primary cabinet, to be made up of all those who work with the children of this age in the church," said the chairman. "At the beginning of the school year you could work out your plans together and see that you do not duplicate but supplement each other. You will need to make a careful survey of the children and

try to have all children in all groups, and so plan that each child has a fair chance for well rounded training."

"In our church we have merged our oldtime mission band into the week-day school and are reaching a great many more children that way," said a village worker.

"That is all right if the week-day school is a good one, but if we merged in our church it would mean that our children would lose their only opportunity for free work," responded another worker. "Our week-day school is of the type that spends a great deal of time on routine memory work and never allows the children to do anything that takes them out of their seats."

"We should be careful in the merging of such organizations to conserve everything that contributes to our main purpose," said the chairman. "In our effort to effect a single organization we sometimes forget the dangers involved. Those of you who have this main purpose in mind should keep it before the primary cabinet."

Enterprises a vital part of the curriculum

"Our school is a good example of what happens if we progress slowly but still progress," responded another worker. "Three years ago we had the most formal Sunday and week-day school. Then some of us got an idea from our reading and from our public school of a different kind of curriculum. We realized that modern education made use of

group experience and that our own church school lacked opportunities for the children to do things. We became impressed with the possibility of having a series of enterprises.

"We had just organized our primary cabinet and we studied that idea till our teachers began to be familiar with it. First one and then another tried out some enterprise which involved activity with their pupils. The children took to it like ducks to water. The teachers couldn't turn back after once they started, and it was a case of 'everybody does it,' so even the timid ones had to try. The amount of work that has been accomplished by those primary children is amazing. They can sit down, plan an activity, carry it through, and discuss their successes and failures in a way that would put many adult groups to shame. Our first enterprise was one for the whole department. The primary superintendent read, in one of the bulletins from the national missions board, that our welfare worker at Ellis Island needed more playthings for the children who were detained there. This notice was read to the department and each class was asked to present some plan about it. Every teacher was ready with suggestions of her own, but the idea was that the children's original planning was to be used as far as possible. Many of the children's suggestions were better than the teachers'. The plans were reported to the department by a representative of each class. Many of the plans required for their

execution one or more meetings during the week, and these were arranged. There was a request for more information about Ellis Island, and the teacher of the week-day school arranged to lead the investigation in that session as she had visited Ellis Island and had pictures and leaflets in her file.

"After this we planned an exhibit and invited the parents to see it at church on Sunday. The worship service of our primary department that day was a prayer and praise service planned with special relation to this enterprise by a committee of children working with the superintendent and chorister. They took up a special offering to pay the postage on their gifts. One committee of children met to pack and wrap the package, another took it to the post office, had it weighed, bought the stamps and put them on, and dropped it into its proper receptacle. The following Sunday there was a report to the department, and after discussing the whole enterprise we were of the unanimous opinion that we wanted to do more things of that kind."

"There is such difficulty in getting the teachers to let the children do the work," sighed a young superintendent. "Our teachers would have thought it was very troublesome to the children to pack and carry the packages to the post office."

"Like the teachers who always let the children go home and themselves do all the clearing up and putting away," remarked another superintendent.

"I see how you can correlate your Sunday and

week-day work if you plan your enterprises far ahead, but as I understand modern methods, we are supposed to follow the lead of the children when they bring some worthwhile suggestion. If an enterprise crops up on the spur of the moment, how can you correlate?" asked a superintendent.

Correlating experiences

"Our church school life in this is like family life, where some plan may arise with father that upsets all mother's plans but it doesn't necessarily disrupt the home," said the chairman. "The next time it may be father's plans that will be changed."

"In our church we had just such a case," contributed a director of religious education. "Fortunately we have Sunday and week-day teachers who work together. It had been planned that a Christmas giving project was to be inaugurated in the Sunday session, and that the handwork was to be carried out in the week-day session, together with some extra work on the Christmas worship materials. But three weeks before Christmas, when the project was well launched, the children appeared at the week-day session much excited over the plight of Tony, a playmate who had slipped on the ice and broken his leg and would have to be shut in for weeks. They were accustomed to planning church work and were already full of suggestions as to things that needed to be done. This teacher, knowing she could count on the cooperation of her Sunday associate, immediately went into session with

the children. After this meeting a committee met with teachers of both sessions, additional suggestions were made, and soon the emergency project was on as a part of the definite scheme. Because the children would be going into Tony's home, an Italian one, the Christmas project assumed an Italian air. Italian art, Italian music, Italian stories enriched it and made the children appreciative and respectful as they met and talked with Tony's parents and his friends."

"I read somewhere that we should provide experiences of mutuality. Just what did that mean?" asked an eager young teacher.

"Too much of our service is rendered with a superior attitude of doing something for inferior people," explained the chairman. "We need to arrange experiences of doing things with people, an interchange or exchange where service is mutual. For instance, in our church we used to give a party for the children at our mission. Now both groups have the party together. They may plan the games and program and we may provide the refreshments, or they may provide the refreshments and we plan the program. Or we may have joint committees from both schools to work out each item."

"I see what you mean," said the young teacher. "We have always sent things to a mission down South. Recently they have been sending things to us—cotton bolls, moss, long pine needles, holly and mistletoe. I heard one of our children say last

Christmas, 'What can we send them? We never can think of as nice things as they do.' There was no feeling of superiority there."

"Exactly," responded the chairman. "We need to exercise all our ingenuity to plan for just such occasions. Look out for the parents, though. Don't forget to educate them as you go along or you may have trouble."

Preparatory work with parents

"One school I know had a heartbreaking experience," reported a superintendent. "They are a suburban church and for years have taken their Children's Day flowers to a downtown mission for its celebration on that day. The children of the uptown church became quite self-righteous and priggish about the poor children at the mission. One year the leaders planned for cars to take the children with the flowers to the mission. The children at the mission had sent them an invitation to stop and have refreshments and it had been accepted enthusiastically. Cars, flowers, children, were all ready, but to the amazement of the leaders the parents refused to let the children go. They were, it seemed, afraid of germs. If they could only have seen the mission and the children they would have realized how absolutely absurd this fear was. Of course there was a very disappointed group of children. There should have been parent training first, or at least the parents should have been consulted. Perhaps a small committee of children could have been found whose

parents were willing to have them make the trip, and these might have returned with an enthusiastic report which would have had educative value. An unsuccessful ending to a project is dangerous."

"So often it is hard to know what to say when the children assume a superior attitude," said the young teacher.

"One leader whom I knew handled a difficult situation in this way," said a worker. "The children and leaders had been playing together in a vacation school for ten days. They had played games of different lands and talked of people in other lands. Then came a great day. They were to have a party, and the leader had invited a Chinese student that they might have a real experience in knowing someone of a different race. They had gone into the chapel and been talking about the things that made them think of God, and then had paused to have one last look at the beautiful window which especially made them think of Jesus.

"'Wouldn't you like before we go to stop and thank God for the many things he has given us?' said the leader. 'What especially shall we thank him for at this moment?' 'For the beautiful window,' said Martha reverently. And then in rapid succession the children named things, in the chapel and out. One said, 'Let us thank God for friends.' 'For new friends. I didn't know Philip or the other boys before,' said Henry. 'And today we have a very new friend, Mr. Lee,' said the leader, 'who has

come all the way across the ocean from China.' 'I was born in China,' said Martha. 'So was I,' said Philip. 'Isn't that interesting,' said the leader, 'three of us born in China.' This produced an atmosphere of good-will at the start. After a few minutes Philip said, 'I know something about the Chinese.' 'What is it, Philip?' 'The Chinese steal.' Nobody wanted to look at Mr. Lee. Then the leader said, 'Some Americans steal too, Philip.' 'No Americans steal,' said little Martha, shaking her curls. 'Oh, yes, Martha; just a few days ago a group of American boys stole a kodak that belonged to a Japanese student, a friend of mine. There are people everywhere who don't love God and who don't love other people. Sometimes they take things that belong to other people. Some of those people live in our country, some of them live in China, some of them live in other countries. We need to help tell them about Jesus and his way of living. We can talk to God about it, too.' And then they went on with the prayer. After that they went out on the lawn and taught Mr. Lee some American games, and he taught Chinese games to them. At the close of the party the original feeling of strangeness had been displaced by a feeling of natural understanding and pleasure shared."

"Through our worship services we have been able to accomplish much in helping the children to realize the world as a family of God," reported another. "We are allowing the children, especially those of

the third grade, more and more part in planning these services. We talk over together a theme we want to use, and begin by putting several before the children and asking them to suggest others, so we always have a list ahead. Then we begin to search for material. The chorister, teachers and children all bring suggestions of music, scripture, poetry, pictures, and stories. Usually a committee is appointed to make a selection among these and then we begin to practise. The material to be memorized is taught and drilled by the class teachers. Sometimes the groups come early to work. The new songs are taught and practice periods arranged for the whole department. A definite date ahead is set when we will use the worship service. In the course of planning their own services the children acquire a keen interest in doing things well, so a strong motive is present for drill work, which is usually such a bugbear. We make this a religious motive through showing them how much more they honor God through songs well sung than they would by an indifferent performance."

Children plan a worship service

"Do you use ready-made prayers or work out your own, and do you allow the children to pray in public?" asked a mother.

"We sometimes use ready-made prayers, but the right missionary prayers are hard to find," answered a primary leader. "Usually we talk over in the committee of children the things we want to talk with God about. Sometimes we ask the children to thank

God in their own words or to make a petition, but we find they fall into the habit of saying the same thing each time and lose their spontaneity, so we only do it occasionally, when there seems a worshipful atmosphere and we feel they are disposed to it."

"I don't see how you have time in the ordinary Sunday school or even week-day school for this planning and practising," remarked an older teacher.

"The best plan is to take the time you have and divide it into two periods, one for planning and practice and one for actual worship," said the chairman. "If I only had twenty minutes I should take ten of them for planning and practice and ten for actual worship with material already learned. However, I'm sure you will find leaders and children so interested that they will offer to give time outside the regular session. You understand that study of theme and material always precedes this planning of worship services. As one child expressed it, 'After we study we know what to pray for.' "

Children's part in disposition of offerings

"That same principle applies in the matter of knowing what and how to give. Our children have been learning to take more and more responsibility concerning the spending of their offerings," said a thoughtful worker. "We began by showing them two different ways of spending it, leading them first to study situations and then to decide what to do with their money. I am now convinced that if you allow a group of children to talk through a matter, their

powers of judgment will be strengthened and they will come to wiser decisions. An individual child may make a wild suggestion but the group will check it, especially if you see that they have the proper knowledge on which to base discussion."

"And they give so much more when they decide on things themselves," said a progressive superintendent. "I mean really give, not just beg from their parents. They save money that otherwise would go for candy or motion pictures, and they are more eager to earn, therefore find more opportunities to earn. In our department the children have done this to such an extent that it has been possible for us not only to care for our regular obligations, but to establish an emergency fund, and that has meant a great forward step in the children's training."

"What do you mean by your regular obligations?" inquired a mother.

"Since our church pays for the maintaining of the church school and allows us to do what we prefer with our offerings, we wanted to give something to the church to help pay the minister's and janitor's salaries and to buy the coal," replied the superintendent. "The children interviewed the church treasurer and he told them of many things for which the money had to be used. A mission board secretary who visited us told us about the organization called a mission board which was part of our church and which helped us do things for far-away friends. She told us about how various kinds of

workers are sent to countries all over the world, and how the board knew of several things that needed to be done which the children might like to help do. She mentioned the needs of a kindergarten, a children's hospital, a teacher, and a children's nurse. She told the children that she would leave some leaflets, and after they had studied them they might decide to which of these they would like to give their offerings for that year. That choice became our second obligation. For our third we have an institution to which our primary department has given for years and years. This year we decided we needed a fresh discussion of this last work, feeling that we were getting into a rut and the children were just giving because 'they always had given.' A committee of teachers and children was appointed to see if we were justified in continuing our gift. I wish you could have heard their report and the enthusiasm with which they voted to continue."

"I can see how one can work out a complete plan of missionary education when the Sunday school workers and all others are interested in missions," said a quiet little woman, "but in our church the primary superintendent doesn't believe in missions or world peace or anything like that, so all such teaching is left out. And nothing in the church is done for the children outside of the Sunday school hour on Sunday. I've not lived in the community long, but I could do something. How shall I begin? What would you advise me to do?"

AN EXHIBIT OF CHINESE MATERIAL

"Why not invite them all to your home for a party?" urged the eager young primary superintendent. "Have it a Japanese party, maybe. Put up a lot of pictures that will make them ask questions. Have some Japanese story books. Let them make some pink paper cherry blossoms. Play some Japanese games. And I'm sure that if you invite them to come back and go on working and playing every week for six or eight weeks they will love it."

"Why not invite a few children to help you get ready for the party?" said the experienced worker. "Don't do everything for the children, and don't use all your best ideas for the first meeting. Save some of the best features so that they will have time to enjoy them as they go along."

"I wonder if you realize," observed a leader, "that you can find plans for meetings during the week, as well as for Sunday programs, in the new missionary courses for primary children that the Missionary Education Movement is publishing."

Missionary courses available

"Would those courses help me?" inquired a leader of a children's missionary society. "My case is something like the one you have been discussing. Our Sunday school is not the kind that would do the type of work you have been describing—at least not until there is a change of workers. I have been asked to take the children's missionary band, and I find there are just a few little girls attending it. How can I get some of the boys too?"

"To answer your first question," said the experienced leader, "you will find just what you want in those courses, I feel sure—programs, games, handwork suggestions, and the loveliest stories. Then to answer your second question, I would begin by having your present members give a party like the one that has been described, for the primary department of the Sunday school."

"I knew one church that had only a tiny missionary society, at the same time that there were a hundred and twenty-five children of the same age in the Sunday school," said a field worker. "The Sunday school department decided that it would have a week-day meeting each week and take over the work of the missionary society, and began to do all the interesting things that the courses suggest. The day I visited them there were about ninety children, and twelve mothers who had come in to help."

"Now will you consider my case?" said a worker from a small school. "We have too few children of the primary age—three, to be exact—to make it seem wise to have them do much alone, but we have three more children of the junior age. Could we do some things together?"

"Let me tell you what we did," said another worker from a small school. "We decided that the junior and primary children should all study Japan, and found a course on that country for each: *Kin Chan and the Crab* for the primary children, and *Our Japanese Friends* for the juniors. We com-

bined the groups and used the books to supplement each other, and found that some of the material in both books could be adapted for the entire group. Assignments were made according to ability. The juniors read their own stories and told parts of them to the younger children. What we really did, you see, was to do graded work within the group. With such a small number I did not experience the trouble that exists whenever there are a great many children of varied ages. When there are even so many as five junior boys they object to coming with the 'little kids,' so if I have that number I have them meet separately."

"We have always had one missionary Sunday a month and got all our missionary teaching into that one," said a worker. "I take it that you think there is a better plan. But I am a business woman and cannot give much time during the week. Our children are so scattered that it would be hard to get them together, anyway. We have a week-day school, but the primary grades are taught by some of the ministers who are teaching Bible courses. They have just one hour of school time and they wouldn't have time to do the type of work we have been talking about, even if they knew how. So I really think that what we can give the children on Sunday is about all the missionary instruction they will get. But I should like advice about making that time as worth while as possible."

When there are Sunday sessions only

"In our district," said the field worker, "we have several churches in situations similar to yours. Instead of using one Sunday a month they have been trying the plan of using every Sunday for a period of six or seven weeks. They have a term of this kind in the fall and another at some other time during the year, and thus get two projects in, at least. They are all interested now, and they used to hate missionary Sunday. I think it is because they carry a connected study right along and have no such interruption of interest as they did when the periods were a month apart. They are doing more and more committee work during the week, and sometimes their activities include both a party and an exhibit. With all the suggestions I have secured here, I can see how we can do many more things."

"Do you mean they use the whole session every Sunday for missionary instruction?" asked a worker.

"I suppose you mean by 'instruction' to include all the methods and activities we have been discussing," answered the field worker. "The schools vary in the proportion of the period they devote to this work. Some prefer to lay everything else aside and do this one thing, others prefer to tell the stories in connection with a worship service which is built around the story, and to do some of the other missionary work through committees or through weekday activities."

"Perhaps if I told you my experience in detail it would help," someone said. "I am a primary teacher

in a one-roomed church. My class must sit in the church pews, and as yet I have not been able to persuade the church officials to let me put up a curtain to shut off my class. We have no opportunity for separate worship for the children, but engage in worship with the whole school and use the uniform lessons. My pupils do not live near the church, they are scattered far and wide, so it does not seem feasible to have regular midweek periods. In spite of these handicaps it seemed that I must do something to teach world friendship.

A rural teacher recounts her experiences

"At a convention I heard of some story and picture material and I decided to buy some of it and make use of it during the lesson period each Sunday. I purchased 'The Hope of the World,' by Copping, at thirty-five cents; the Picture Sheet of Chinese Snapshots, at twenty-five cents; and 'They Love Him Too,' a pamphlet of stories by Hazeltine, at ten cents. These can all be obtained from any denominational literature headquarters. I also got a copy of the song, 'God's Children Live in Many Lands.' Our study covered a period of ten weeks, and I have here a few brief notes I might read on the procedure of each session, if you think such an experience has sufficient value for those present."

"I am sure it has," said the chairman, "and we shall be very glad if you will read it to us."

"The first Sunday I hung 'The Hope of the World' on the wall next the pew where my class sat. The

children saw it immediately and began to talk about it. We observed the children from many lands and I read them the words of the song, and after Sunday school, went to the organ and played it for them. Then I loaned it to Mary, whose mother played the piano, so she could learn it at home and help me sing it the next Sunday.

"The second Sunday I brought a part of the picture sheet and some pieces of heavy paper. The children helped me trim and mount several pictures of Chinese children and we talked about them as we worked. I let the children take the pictures home but asked them to bring them back the next Sunday. Mary had brought the song back and now that there were two of us who knew the tune we sang it together softly. Grace took the song home that day, and another child who lived near was invited to visit her that afternoon and learn it with her.

"The third Sunday I brought some long mint and wafer boxes, and in one end of the pew we built a Chinese home showing how the brothers brought their wives to live within a wall in little separate houses around the court, and how the grandmother was like a queen in this home of many households. I told them the names of the children in a story I had read, 'Big Brother's Ambition,' and promised to tell them the story.

"The fourth Sunday I told the story. The first part is of children playing in the courtyard, a scene which my pupils now understood. Then I handed to each child to take home the following directions for playing the Chinese game, cat-catching-mice: Form a ring, one player being a mouse within the ring and one a cat outside. The ring revolves and the mouse tries to keep away from the cat. When the ring stops, the cat breaks into the center and tries to catch the mouse as it runs out. The cat must follow the mouse exactly as it goes in and out. When the cat catches the mouse it 'eats' it, and the mouse becomes the cat.

"The fifth Sunday the children reported great fun playing cat-catching-mice with their older brothers and

sisters. We told the story again and talked about how we could play it. We also spent some time on the words of the song. The children were invited to my home during the week.

"At the midweek meeting we practised the song. They looked at some Chinese curios which I had borrowed. We played the story and made the Chinese game part of the story, and played it over and over. The children said they hoped we could meet and play it again.

"The sixth Sunday I told the superintendent of the Sunday school that the children had learned a new missionary song. He asked them to sing it as part of the opening service and liked it so well that he asked for a copy to put on the board so all could learn it for the next Sunday. I showed the class a chart on which I had mounted bits of the things that had come to us from China: silk, firecrackers, rice, pictures of dishes and of rugs. We talked about the things the Chinese people had done for us in art and learning as well as in industry, and the things we could do for them. Then we decided to send pictures of life in our country to China.

"The seventh Sunday I brought a big box of pictures clipped from magazines. After some discussion we decided to send to a teacher in a school in China which our church had a part in supporting, a copy of our song and a set of pictures showing how the children lived in this land. The 'different tasks, the different toys,' and 'where flowers bloom, where rivers roll, where mountains tower high,' mentioned in the song gave us suggestions. We started to select pictures, and the children promised to look for some at home.

"The eighth Sunday I brought paste and heavy brown paper, cut 9 x 11, and we started to mount the pictures. The children brought a number of good pictures.

"The ninth Sunday we finished selecting and pasting the pictures, and decided to invite the other children of the Sunday school and the parents to a party and tell them about the children of China, and to play our story

at the party. We decided to have a committee to ask Mrs. M., the minister's wife, if we might have the party at her house.

"The tenth Sunday I brought a portfolio for the pictures and we placed them in it. We made invitations to the party for each class and took them to the teachers, planned the party, and decided on the responsibility of each one of us.

"The day of the party the children came early to help get ready. We had time to play the story through once before our guests came. This was our program: (1.) Showing and telling guests about pictures, the Chinese home, the charts and the portfolio.—(2.) Singing our song, followed by prayer.—(3.) Playing the story.—(4.) Serving refreshments, lemonade colored with fruit juice, rice cakes, and bits of candied ginger.—(5.) Wrapping and preparing the package to be mailed to the missionary according to directions received from the mission board.

"The result was a real knowledge and friendly interest in Chinese children and their missionary teacher. One child said enthusiastically, 'I do like the Chinese.' The superintendent used our song and hoped we would learn others. The pastor was delighted. The mothers were cooperating as never before. The children were eager to get acquainted with other members of God's family. Another change is on the way. There is talk of a new room and a separate primary department, and when that time comes I shall have a much longer period for work."

"The courses published by the Missionary Education Movement (Friendship Press) offer rich material and many plans," said the chairman. "Listed

in their catalogue are primary missionary courses that are now available, and more are being published each year. In a few years practically every field will be represented, and we shall have courses for almost any subject you may wish to study. Years ago the children studied whatever the adults studied in their mission study classes, but now we do not do that, except as we may choose to study the same people because there is a real need or advantage in our doing so.

Selection of material

"Very often when the church is studying some one group of people, Africans, for instance, the primary children will hear of it from their mothers and their older brothers and sisters. They will see the pictures and other material, hear visiting missionaries, and see stereopticon lectures. Their interest is aroused, Africa becomes a part of their surroundings. This is a lead that may well be followed up.

"In my mind," the chairman went on, "there are two pictures. One is of a little group of primary children sitting in a straight row of chairs, listening sleepily while an adult talks on and on. That is one type of missionary education. The other picture would have to be a motion picture, for it is of just such a happy group as you have heard described where the children are telling stories themselves, making things, playing games, going places, finding out things, overflowing with friendliness. Which is going to be the picture of your school?"

Summary

Definite planning is necessary to make missionary education an integral part of all religious education.

For the right kind of missionary training in the church the preliminary steps are securing opportunities for pupil-planning and freedom that makes possible a group experience of Christian living.

Both Sunday and week-day activities are necessary for a well rounded missionary education.

The organization of workers with primary children into a cabinet helps to correlate the teaching and maintain a good family spirit in the church.

Care should be taken in merging organizations to conserve the advantages of each.

A series of world friendship activities is a necessary part of the curriculum. These should develop both individual and group liking for people of other lands.

Friendship purposes are served best by working with, not for, others.

Study should be accompanied by worship which the children have a part in planning.

It is important that children should have a part in the disposition of their offerings.

Consecutive sessions of adequate length and at short intervals apart are necessary to give real interest and knowledge of any group of people.

Suggestions for Study

Examine thoroughly any of the courses listed in the bibliography.

Prepare a fair statement of the world friendship activities of your church with the primary children for the past year. Study how to improve the work.

Make a collection of world friendship songs and worship material suitable for primary children.

Suggested Further Reading

Missionary Education in the Church. Herbert Wright Gates.

Primary Method for the Church School. Alberta Munkres.

Primary School, The. Annie E. Moore. Chapter I: Does the School Environment Fit the Children?
Projects in World Friendship. John Leslie Lobingier.
Training World Christians. Gilbert Loveland.
World Friendship Through the Church School. John Leslie Lobingier.

X

TRAINED TEACHERS AND PARENTS

"EARLIER in our discussion it was said that parents needed the church to help them to understand children and to know how to talk and work and play with them," said a primary superintendent. "Through parents' discussion groups in our church we have been bringing fathers and mothers together for discussion of some of these problems. The first topic that was considered was play. We studied 'Why Play,' a pamphlet by Edna Acheson. As a result there came a realization of the importance of play in teaching social living, and a definite pledge from the majority of the group to put play into the time schedule. There came also a request from some of the parents for workers at the church who had specialized with children of given ages, to come into the homes and teach them how to play. 'I am familiar with play for the kindergarten age,' said one mother, 'but now that my children are older I don't know what to do.'"

Discussion of problems by parents

"I am concerned about another phase of the relation of parents to children," remarked a teacher. "How can we help parents to realize the influence on the children of the ordinary things said and done in the household? The relations of the family to employees, their attitude toward others in buying

and selling, their conversation at table, often tears down the very things they send the children to church to be taught."

"We have accomplished much through providing opportunity for discussion of this and kindred topics in our adult classes," said another teacher. "Later, when they became really interested, a parents' class was formed and we planned a definite series of discussions. This met on Sunday. Throughout the winter they had a week-day meeting each month. All of the parents in the church were invited and occasionally an outstanding speaker was secured. Some of the topics we used were, 'Training in Kindness,' 'Importance of Table Conversation,' 'Property Rights,' 'Children,' 'World Consciousness,' 'Right Attitudes Toward Foreigners.' This year our discussions are based on problem situations. We are using the book, *Case Studies for Teachers of Religion,* by Goodwin and Gladys Watson."

Parent training classes

"In our church the primary purpose of the women's missionary society has been to educate women in missions so that they would give and raise more money; but now we are coming to believe that the most important reason for our being in existence is that women are the teachers of little children in the home and church, and we are shaping our program to meet that objective also," said the president of a woman's missionary society.

"No one can estimate the value of a home atmos-

phere which affords constant interest in missions," remarked a minister. "Recently a woman told me of the departure to the foreign mission field of the youngest daughter of a man well known in missionary board circles, all of whose children are in the mission field. Said she, 'It is a great testimony to a man's occupation when his children are interested one hundred per cent in the thing to which he is giving his life.' "

"My church work for the coming year is to be as leader of a children's missionary society. Would you advise my going into the teacher training class?" asked a woman.

"By all means," answered the chairman. "Every part of the standard teacher training course [1]—child study, methods of teaching, Bible study, everything —will be of definite help. It is a basic foundation. Do the work thoroughly and meet the requirements of your own denominational board."

"It is a basic foundation, as you have said," assented a leader. "In our community we have found a group of primary teachers from several churches who have completed the regular training course and are now discussing a series of missionary education topics."

Teacher training courses for mission leaders

"Our community training school, organized under the City Council of Religious Education, has in-

[1] See Bulletin No. 3 of the International Council of Religious Education.

cluded in its program some special courses on missionary methods and materials," added another.

"It so happens that I am deprived of attending a training class of any kind, but the correspondence courses supplied by our denominational board are proving very helpful to me," volunteered a teacher.

"A new type of training work has become possible with the radio," said the chairman. "One denomination, cooperating with a university and a state religious educational council, has carried on a training class over the radio.[1] There is a lecture, a problem period, and a devotional service. Between the radio periods the students do a correspondence type of work. But the personal touch obtained by the radio lecturer, with a possibility of at least a yearly meeting of students by groups, puts the effort on a much higher plane than the old type correspondence course. I can forsee additional courses in years to come which will be very great factors in missionary training. A question box was conducted by a scholar from India this last year under the auspices of the New York Federation of Churches. It was a definite attempt to obtain better understanding of a people and of their religion."

"I have had a great many training courses, but I realize that what I need is what you have just mentioned, something that will give me a better understanding of people," said a leader. "When I dis-

[1] See "Leadership Training by Radio," in the *Nebraska Record of Christian Education* for 1927 and 1928.

cover prejudices among the children concerning distant people I simply don't know enough myself to help them."

"Current mission study classes are of great value to parents and teachers of children in giving background material which will enable us to answer children's questions intelligently," said another leader. "One ought not to let a year pass without availing himself of the opportunity for intensive study of some phase of missions, international relationships, and world peace."

"Our own church school of missions has been inspiring and helpful in just that way," said a primary superintendent. "The primary teachers never used to be in the mission study classes, but now, when the whole church is included in the school of missions, they go as a matter of course. It is surprising how much they pass on to the children. It makes them world-minded and it colors all their teaching."

Training through schools of missions

"I have been making our primary missionary groups a practice school for some of the young women in my training class, since I am leader of both," a young woman reported. "One can work out real training projects that are valuable to both students and children. After a period with the children the leaders meet and talk over their observations and make plans for the next period."

"Do you have the primary section meet at the

same time the rest of the school of missions is meeting?" asked a worker.

"Not unless it meets at a suitable hour for children," was the reply. "Many of the schools of missions in my territory meet in the evening, and the parents would not allow the children to come. There are other schools where the parents want to come but have no one they can leave with the children, so they have asked that the school begin at an early hour when the primary section can be in session at the same time."

"I have just been visiting in a small city where they have adopted Professor Archer's plan of a parish project in missions, as described in his book, *A New Approach in Missionary Education,*" said a primary superintendent. "Four churches combined. Each had its own school of missions with graded classes, and then all came together for a wonderful exhibit at the end. Everybody in that town, it seemed to me, was studying missions and taking part in that project. It couldn't help but have a tremendous influence on home life to have whole families working on a missionary project at the same time."

"I remember several years ago I visited one of Doctor Archer's exhibits," remarked the chairman, "and the sight of dozens of men putting themselves and all their talents to work for the missionary cause made a tremendous impression on me. I

watched especially a boy who was telling everybody who came along, 'My father made that,' while his comrade kept saying, 'My father is in the play.' "

"The greatest inspiration and help comes from sending delegates to missionary education summer conferences," said a superintendent. "Each year we include in our delegation at least one primary teacher and a mother. We used to lay great stress on the speech each made before some organization when they returned, but we have learned that better than any speech is the definite plan of work they bring back and the inspiration of their own increased world consciousness and missionary enthusiasm."

Missionary education conferences

"The plan of giving our delegates to conferences a sum of money to be spent for books to be brought back for those of us who must remain at home has proved a good one in our case—some fine things have come out of that reading," said another member of the group.

"Reading is so valuable a training for teachers that I wonder more churches do not provide shelves of interesting missionary books, biographies, travel books, and so on, for the pleasure and aid of parents and teachers," observed a teacher. "I knew one school that made a great success of such reading, but they had a committee to advertise the plan, librarians to look after the books, and department superintendents who kept encouraging teachers and parents to read. The books were very wisely se-

lected, no dry or out-of-date ones appearing on the shelves."

"Projects among the children have, we find, stimulated reading about the people of other countries in the homes of the community," said a primary teacher. "At the time we were studying the Chinese people a number of new books on China were purchased, and one mother told me she had become so interested she was reading everything she could find."

"Again I wonder—how can we teachers get rid of some long-established feeling against a race?" inquired a worker.

"Let me tell you what I did," replied a member of the group. "At a summer conference an instructor gave us a list of different nationalities and races, and asked us to mark the one we liked the least. Later he gave us a similar list and told us to mark the one we knew the least about. In my case I found I marked the same group on both lists. So I planned a definite course of reading and study about these people. Now I respect and like that particular group and am interested in their progress."

Getting rid of race prejudice

"My case was different but I reached much the same result," said the college student. "I had become much prejudiced against a race through meeting some members of it whom I did not like. Then I was asked to write a paper on the cultural development of this race, and found to my surprise

when I finished writing it that my prejudice was gone and that I was to be their interested friend forever after."

"Mine was a real conversion experience," contributed a field worker. "I had promised to do some work which brought me into contact with a race of different color against whom, unhappily, there exists a great prejudice where I grew up—one of those prejudices which we are fond of calling instinctive. Through reading and study I had come to see that such prejudices were the result of social heritage and that there was no such thing as instinctive race prejudice. I therefore welcomed a chance to come in contact with this group. At first I found myself enjoying it; I was curious, interested, and the novelty fascinated me. And then all at once I found myself rebelling and dreading it. Great waves of repulsion swept over me. I began to wonder whether there wasn't an instinct, after all. Then I took myself severely in hand. I increased rather than decreased my contacts with the people. Gradually the repulsion disappeared and a feeling of liking began to take its place. Today I have some very dear friends among that group; indeed they are no longer a group to me. They are just people, like the rest of us."

"Are not many of these subjects we have been discussing controversial, and may not parents object to teachers discussing with children social injustice and race relations?" asked a mother.

"Teachers should talk with the parents about these matters," said the chairman, "asking whether we are not all of us inclined to skim over wrongs and let children grow up blind to the injustice about them. We need, however, to proceed carefully, carrying parents and children with us step by step."

"I am puzzled as to the teacher's place in many enterprises discussed here," said a teacher. "In allowing children to lead and to discover, are we not in danger of losing valuable lessons which the teacher might contribute from her own experience?"

"Perhaps in describing the children's experiences we have not emphasized and reported properly the teacher's part," said a leader. "The teacher, as one of the group, makes her contribution, that is, adds her experience to that of the group. 'Miss B—— always thinks of the best things of anybody,' remarked one child enthusiastically. In our desire to emphasize use of the child's initiative we may have led you to minimize the teacher's place, but really the teacher has a much more important work under the new type of education. Hosic, in *A Brief Guide to the Project Method,* says: 'The modern teacher is leader, chairman, chief interlocutor, coach, umpire, taskmaster, authority, judge, advisor, sympathetic listener, chief performer, examiner, guide, or friend, as occasion may require. Which will be appropriate can only partly be foreseen.'"

The teacher's place in modern education

"Measuring my own relations with the children by

that list furnished a recent test process for me," reported an enthusiastic teacher. "First of all it helped me to realize that I never was 'a sympathetic listener.' I wasn't any kind of listener. I did all the talking myself. By continually watching myself I have developed the habit of listening. After all, isn't this matter of discovering our weaknesses and persistently striving to overcome them an indispensable part of our own education?"

"Unless we do cultivate that process, neither training nor missionary education at our hands can amount to much," replied a leader. "How can we do anything in missionary education, which is so much a matter of relationships, unless we maintain the right relation between teacher, or parent-teacher, and pupil? Psychologists today teach us that children learn many things at one time. Certainly their like or dislike for the teacher and the church and the Italian boy who sits next to them are probably all being determined while we are leading them to do a bit of service for the blind girl across the street. So we find that the relation of teacher to pupil becomes a definite part of the children's missionary education. If they do not like the teacher, they probably will not like the Italian boy or the blind girl or the church or anything connected with it."

"I am afraid I am one of those teachers who have just expected my children to listen," said a teacher regretfully. "I never expect them to talk. To me

children do not seem as responsive as the rest of you seem to have found them. Perhaps you deal with a different type, though."

"No," said the enthusiastic teacher, "some of my pupils are what other people would call 'little roughnecks.' At first I thought that there wasn't a trace of kindly feeling and cooperation to build on, but after we played and worked together it began to come out. As for talking, at first they would not say a word, and it took weeks of being with them in a homey atmosphere before they talked with me as they would with their mothers. You will never know your pupils and they will never know you until you get away from the repressing influence of the formal class attitude."

"I suppose that the influence of love itself best frees us from the sense of repression, and makes us spontaneously turn toward others with a feeling of warmth and kinship. We as teachers," said the chairman, "need to cultivate love for all children everywhere, and to submit our work to the acid test of whether both we and our children are growing in love for all people. There are of course specific tests which we can apply to the measure of our success or failure under this standard. Perhaps you might be interested to hear four questions which a number of teachers have applied as a test of their own work.

Tests of results

"These are the questions:

"Are the habits of thought and conduct of the children toward all people patterned consciously after Jesus' way of living?

"Have the children the knowledge that enables them intelligently to like and respect these particular people?

"Is there an attitude on the part of the children of wanting to work and play with these people on a basis of mutual friendship, and of wanting to share their best with them?

"And finally:

"Is it their growing desire to make the lives of everyone fuller and happier, and to work to the end that eventually all people everywhere may become conscious that they are children of God the Father?"

Summary

Church parent-teacher associations and parent training classes are providing opportunities for parents to study their work.

Women's missionary societies are finding new objectives in the awakened interest in children's work in the home.

Opportunities are found for training leaders for missionary education in teacher training courses, summer conferences, study classes, schools of missions, and reading courses.

Parish missionary projects enlist parents, teachers and children in one great enterprise.

Teachers and parents should definitely seek to remove all trace of race prejudice from their own lives.

The modern teacher, identifying herself with the children as a member of their group, tries to stimulate Christian impulses and activities.

Love for children everywhere and a constant sense of the values that are in Jesus are essential to good missionary teaching.

Suggestions for Study

List those opportunities for training that are available in your community. Check the ones that give adequate help along the lines of international friendliness and missionary education. Study how you may strengthen their work.

List the rôles of the modern teacher as described on page 171, and check those in which you are weakest. Consider how you may improve yourself as a teacher in home or church.

Ponder the questions with which this chapter closes, and consider whether you are helping to develop independent personalities equipped to cooperate in Jesus' name with all the world. Write a prayer for your own work as a teacher.

Decide to study the life of Jesus anew.

Suggested Further Reading

Brief Guide to the Project Method. James F. Hosic and Sarah Chase. Chapter VI: The Rôle of the Teacher.

Educational Bulletins, No. 3, 4, and 8. International Council of Religious Education, Chicago. 20 cents per copy.

New Testament, especially the Gospels.

Projects in World Friendship. John Leslie Lobingier. Chapter V: The Leader.

What Makes Up My Mind on International Questions. Prepared by *The Inquiry.*

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